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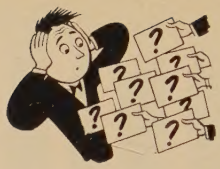

Let It Slide

IN PITTSBURGH SOME YEARS ago there was a great landslide. What to do about it The local authorities were baffled. Their best engineering brains were brought to bea upon the problem but to no avail.

Finally it was decided to call in the greatest engineering authority in the country— Goethals, of Panama Canal fame.

Goethals went to the scene of the landslide, with all the bigwigs of Pittsburgh fo lowing in his train. He looked at it from this angle, then from that, while the dign taries surrounding him waited with mouths open and bated breath for the verdict.

At last he turned to them with his answer. "There's just one thing to do—*let slide!*"

A SHORT TIME AGO WE TOLD this story to a friend. "You have a great many prob lems," we said, "and it's hard to tell which are most important and most in need o immediate attention. But there's one thing you can do and that is to distinguish be tween those problems which are *inherent* and you can't do anything about, and thos which are *remediable* and that you can do something about."

"When you've made sure—very sure—that there's nothing you can do about i then as Goethals said, *let it slide* and get to work on the things you *can* do somethin about."

—R. O. EASTMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK in *The* LUTHERAN

THE BIBLE IN 40,000 PIECES - - - - By Gustav K. Wiencke 12
Dead Sea manuscripts throw new light on the Old Testament

YOU CAN'T ALWAYS TELL ABOUT PEOPLE - By Roland E. Wolseley 16
Beneath Abdul's aggressive manner there was genuine humility

FLOWERS DON'T BRING THEMSELVES TO CHURCH - By J. Robertson 17
Creating beauty in the chancel is a job for the skilled and faithful

RAMSEY DOESN'T WORK FOR HIMSELF - By William Dinwoodie 21
Cleveland industrial executive retired to enter public service

NEWS

Church in the News - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - 10

Washington: School Aid - - - - - - By Robert E. Van Deusen 11

Letters: Sixteen Theologians Analyze Heresy Charges - - - - - - 29

Overseas: Germany - - - - - - - - - - - - - - 33

News in the Churches:

Florida - - - C. F. Steck, Jr. 34
Iowa - - - - - - A. J. Beil 35
Md.: Baltimore - - L. M. Keller 36
New Jersey - - R. I. Shockey 37
Ohio - - - - E. R. Walborn 37
Pa.: Philadelphia - - - - - - 38
Pa.: Allentown - H. W. Snyder, Jr. 39
Pa.: Altoona - - R. G. Sander 39
Pa.: Norristown - W. C. Roeger 40
Pa.: Pittsburgh - - L. E. Fackler 41
Pa.: Pottsville - - Jean Neuser 41
South Carolina - W. C. Boliek 42
Wisconsin - - - C. A. Puls 43

Changes of Pastorate - - 47

Deceased - - - - - - 49

FEATURES

Five Make a Family: Imaginings - - - By Margaret A. J. Irvin 24

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 26

Books - - - - - - - - - - - - - - - - - - 27

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Forty congregations in Fort Wayne, Ind., area collected 14 tons of clothing for Lutheran World Relief in December. Helping load one of trucks are the Rev. R. H. Heine (ULCA), the Rev. A. H. Heuman (Missouri), the Rev. William Yarian (ALC), W. C. Walda of firm that donated trucks to transport the clothing, and the Rev. A. W. Radtke (Missouri).

THE CHURCH IN THE NEWS

Governor asks Christians to help

Christians should take their citizenship seriously, Governor Frank Clement of Tenneseee told an interdenominational laymen's meeting at Louisville's Southern Baptist Seminary last week. "If we fail in our efforts at world leadership, it will be because we fail to prove ourselves Christians," the 34-year-old governor, a Methodist, declared in a spirited address. "The basic, vital political problem of the free world is a religious problem."

"Some self-professed Christians" add to the problems of civic leaders, Governor Clement disclosed. He said it was "amazing" to him "when churchgoing Christians daily come to your office and ask you to restore a license to a convicted drunken driver, to add $100,000 extra profit to a state contract, or to tell you to hire people you don't need because they worked for you in the election."

Christians in politics should have the backing of other Christians who "will stand up and fight and help," the governor said. "If religion and politics don't mix, may God have mercy on the people you're supposed to be serving."

Sees new era in India

India's Christians must take the lead in breaking the chains of the caste system which is out of place in their developing democratic society, Dr. Rajah B. Manikam said in an address at his consecration on Jan. 14 as first native-born bishop of the Tamil Lutheran Church. The service highlighted a four-day celebration of the 250th anniversary of the beginning of Lutheran mission work in India.

The future of mission work was also outlined by the new bishop. "The old missionary era with its dependence on the superior political, economic ar cultural resources of the West is ending he said. Present conditions demand "th the church in every land while bein rooted in Christ should also be relate to its soil, and that the church itself b the missionary to the nation, and not foreign missionary society."

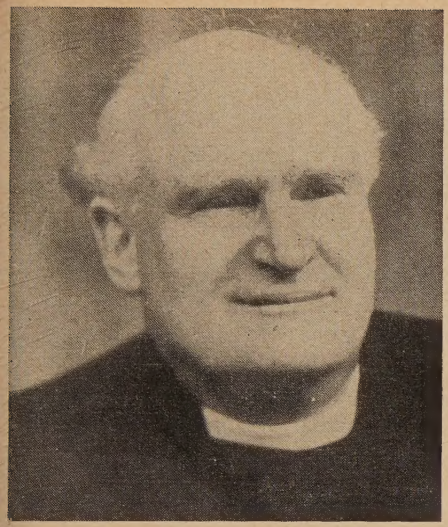
Thousands of Indian Christians ar visitors from 17 other lands took part the four-day observance at Tranqueba the coastal town on the Bay of Beng where Bartholomew Ziegenbalg, a Ge man, started mission work in 1706. Fe tivities centered around the old Dani fort and the New Jerusalem Luther Church, which Ziegenbalg built. It is b lieved to be the oldest Protestant edifi in Asia.

Among church leaders who attend were presidents of four American L theran church bodies—Dr. Frank Clark Fry (ULCA), Dr. Oscar A. Be son (Augustana), Dr. Fredrik A. Schic (ELC), and Dr. Henry F. Schuh (ALC

Charity rackets still flourish

More than $160 million of the $5 billion contributed last year to phila thropy by the American people fell in the hands of racketeers, F. Emerson A drews of the Russell Sage Foundati told the New York State legislative co mittee last week. The committee fou that 1954 legislation had eliminated so of the more sensational types of char rackets, but that it needed "tightenin

Testimony revealed that a vetera fund sending out cheap pens had to p $898,575 to promoters before any c tributions would help veterans. It a discovered a "cancer fund" set up by ex-taxicab driver, a guide-dog progr



NEW ARCHBISHOP OF YORK

Dr. Arthur Michael Ramsey, named last month as second-ranking prelate of Church of England. He is the successor to the late Dr. Cyril Foster Garbett.

without dogs, and several similar ventures.

Because religious organizations were exempted from registration by the earlier law, the committee learned of "fake nuns" who beg in religious garb. "A religious habit is something you just can't go behind under the present law," Deputy Police Commissioner Vincent Broderick testified.

The New York Court of Appeals ordered five "fake nuns" held for a new trial, calling it a "fraud upon the public" to solicit funds for church or charity and then keep most of the money for oneself. The five women, dressed in religious habits, begged on New York streets for the New Day Holy Church of God. They paid $2.50 per day to the pastor, kept the balance for themselves.

Roman Catholic system surveyed

American business can learn a lot from the Roman Catholic Church, said a management survey recently completed by the American Institute of Management. The survey—first of its kind ever attempted—found that Roman Catholic efficiency and zeal rated at 88 per cent, while 75 per cent is considered excellent for business organizations.

Among 32 lessons that management can learn from Roman Catholic organization, the survey named the value of widespread diversification, benefits of long executive training, importance of careful indoctrination, benefits of promotion from the ranks, necessity of giving top executives full authority, and the importance of not-too-many official reports.

Though "the Roman Catholic Church is said never to seek ideas," the survey urged that a positive rather than negative attitude be adopted in matters such as birth control and divorce. It pointed out that the church should "champion the oppressed by social reform and attract the great developing middle class" as well as separate itself from an "air of intrigue and Latin thinking."

Recent growth noted

The survey credited the Roman Catholic Church with world-wide membership of 469 millions—a nine-fold growth since the time of the Reformation. It pointed out that for a period of almost 1,000 years the Roman Catholic Church survived despite conditions of "indescribable bedlam and disaster," marked by misdeeds of leaders and opposition to any kind of progress. Even in these dark ages, however, the church was instrumental in keeping alive whatever culture remained in Europe.

The survey praised the structural organization of the church and its relation to other organizations, but criticized the church's reticence in financial matters.

"Many privately owned companies tell the public more about their finances than the Catholic Church tells its members," the report said.

Total expenditures by Roman Catholic churches in the U.S. in 1954 were estimated at $420 million. Of this, 22 per cent went for salaries, 51 per cent for building and other current expenses. Only 6 per cent went to local relief and charity and 2 per cent to home and foreign missions, according to the survey.

Women wanted too much

Austrian women seeking admission to the ministry "demanded too much," Austrian Bishop Gerhard May said in a letter to Lutheran pastors last month. The Austrian general synod last year turned down their request for ordination.

The bishop's comment caused angry reaction from the rejected women whose status in full-time church work is presently limited to that of vicars. They charged the decision of synod did not reflect the true feeling of the majority of Austrian Lutherans.

Even stronger battle for equality was being fought by Lutheran women in Denmark where the government appoints pastors and the law admits women to the Lutheran ministry. Recently the Danish church administrator appointed a woman as assistant pastor at Skive. The majority of the church council accepted the appointment of Miss Helga Jensen, but Bishop Baun of Viborg refused to ordain her.

The government church administrator issued a strong statement against the bishop and suggested parliament intervene to assure respect for the 1947 law giving women equal rights. The bishop remained silent but the issue is sure to remain alive—especially so since the church administrator is a woman.

Court gets Melish case

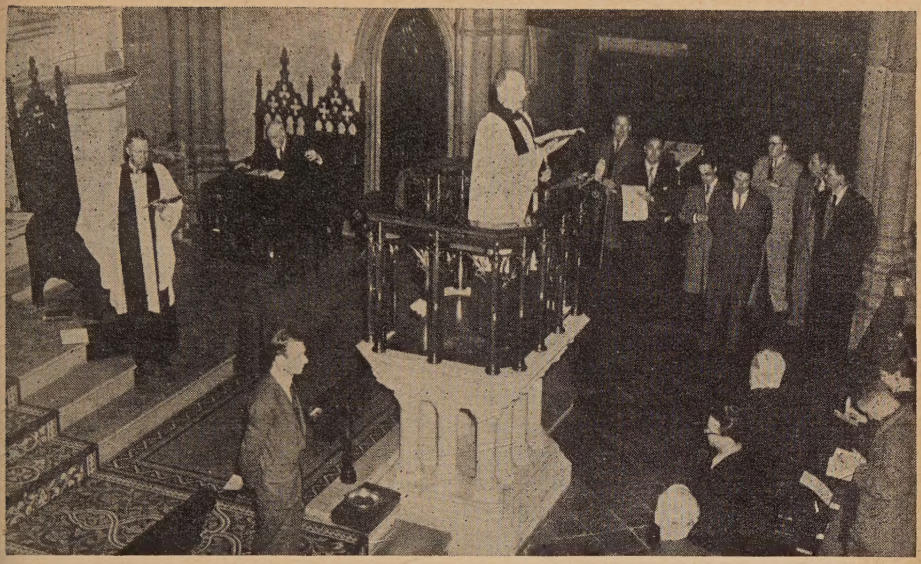
A "thorough judicial investigation" o
the conduct of the Rev. William Howar
Melish, Brooklyn Episcopal rector, wa
ordered last week by the Standing Com
mittee of the Long Island Episcopal Dio
cese. The action followed services a
Holy Trinity Church on Jan. 15 in whic
Mr. Melish and the Rev. Robert K
Thomas who had been assigned to of
ficiate by Bishop James P. DeWolfe, com
peted for the attention of the congrega
tion until Mr. Thomas left the chancel de
claring, "I refuse to make a mockery o
this church and religion."

The standing committee's action cli
maxed a seven-year dispute. In 1949 Dr
John Melish, Mr. Melish's father, wa
ousted as rector because of alleged pro
leftist activities of his son. Since the
Mr. Melish has been serving as suppl
pastor of the church. On Jan. 10 th
vestry by a 6-3 majority voted to replac
Mr. Melish, called Dr. Irving S. Pollar
as new rector. During the vestry mee
ing, pro-Melish members of the congr
gation gathered outside the meeting roo
singing hymns. When the vestryme
emerged, some of the group shouted a
them, one man saying, "Well, now you'v
done your dirty work."

Bishop sees "open scandal"

Although admonished by Bishop D
Wolfe to stay away from the church o
Sunday, Jan. 15, because "your presenc
may create an unfortunate sensational i
cident," Mr. Melish conducted both ser
ices. He and Mr. Thomas used differe
parts of the chancel at the early con
munion service. At the later service, M
Thomas occupied the pulpit while M
Melish stood at the altar (*see cut*). Th
clergymen tried to outshout one anoth
until Mr. Thomas left.

Fifteen detectives, many reporters a



COMPETING CLERGYMEN IN BROOKLYN EPISCOPAL CHURCH

The Rev. Robert K. Thomas conducts service from pulpit and the Rev. William Howard Melish (left) from the altar in Holy Trinity Church. Dr. John Melish, rector emeritus, is at prayer desk (top, left). Photographers and detectives line the aisles.

photographers mingled with the 400 worshipers. Afterward there was a hubbub as pro- and anti-Melish groups argued. The situation was described by Bishop DeWolfe as an "open scandal."

An uneasy truce hung over Holy Trinity Church last Sunday. By agreement reached in Brooklyn Supreme Court with the vestry and the diocese, Mr. Melish will conduct all services—alone—until the diocesan court renders its verdict.

Stalin prize winner rebuked

Recent winner of the $25,000 Stalin Peace Prize was the Rev. Ragnar Forbech, assistant pastor of the Lutheran cathedral church in Oslo, Norway. Pastor Forbech is leader of the leftist Norwegian League for Peace and Freedom. In a letter to the Moscow prize committee he said that a great majority of Norwegians "rejoiced in the award."

Last week Bishop Johannes Smemo, primate of the Church of Norway, rebuked the clergyman. "The chief reaction in Norway is not one of joy but anxiety, alarm and even stronger," the bishop said. "The people cannot understand how an institution associated with the name of a man who was a political dictator can promote world peace." The bishop said he regretted having publicly to criticize one of his own clergymen but had no alternative after Mr. Forbech refused to withdraw the letter.

Old manuscript questioned

Efforts to raise $1.5 million on a nation-wide exhibition tour to purchase an old manuscript of the New Testament from Norman M. Yonan, Washington importer, and present it to the Library of Congress ran into some snags early this year. Members of the Society of Biblical Literature and Exegesis at the organization's 75th anniversary meeting in New

York adopted a resolution refuting claims that the manuscript is 1,600 years old, the oldest known manuscript of the New Testament, and that it is written in Palestinian Aramaic, the language Jesus spoke.

Experts in the society had expressed the opinion that it was a seventh or eighth century copy of a Syriac version. About 300 such manuscripts are owned by libraries in Europe and America. They are valued at about $5,000 each.

Last week the White House asked the Aramaic Bible Foundation, sponsors of the bus tour on which the manuscript is being exhibited, to stop distributing reproductions of a letter from President Eisenhower which refers to the Yonan manuscript as a "priceless document." Foundation officials said they would comply.

Merged church to retain traditions

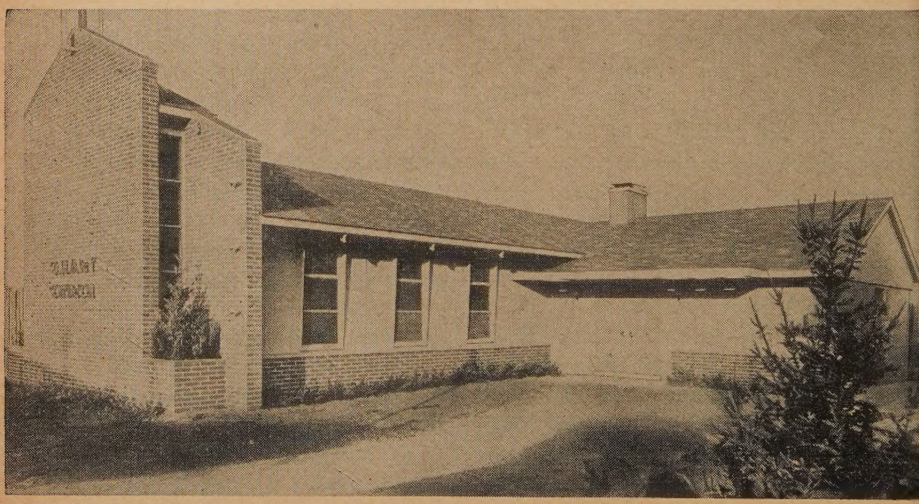
Congregational churches will not lose their traditional local self-rule when they merge with the Evangelical and Reformed Church in June 1957, Dr. James E. Wagner, Evangelical and Reformed president, said last week. The merged church will be known as the United Church of Christ, will have more than 2 million members.

Congregations will retain full control over their forms of worship, property and local affairs, Dr. Wagner said. Even doctrinal tradition is to be preserved, with former Congregationalists adhering to the Westminster Confession while former Evangelical and Reformed churches will continue to teach the Heidelberg and Luther catechisms and the Augsburg Confession. "None of the historic confessions of faith can be considered as doctrinally supreme or substantially different from the others," Dr. Wagner explained.

Fearing loss of local self-government, opponents of the merger in Congregational Christian ranks recently formed an organization to try to halt it.

Presbyterians set 1958

Local opposition in the Presbyterian Church in the U.S. (Southern) blocked a three-way Presbyterian merger last year.



PREFAB CHURCH EXHIBITED ON CHICAGO PARKING LOT

Feature of builders' show in Windy City was a $29,000 prefabricated church building by U.S. Steel, erected on lot near Blackstone Theater. Church seats 180, has over 2,000 square feet of floor space, includes meeting room but has no basement.

The other two groups involved, the Presbyterian Church in the U.S.A. (Northern) and the United Presbyterians, last week set May 1958 as the tentative date for their union. If commissions, general assemblies and presbyteries of both churches approve merger plans by March, a combined general assembly will meet in Pittsburgh in May to form the new church. The merged group will have 3 million members.

In Great Britain, representatives of the Church of England (Episcopal) and the Church of Scotland (Presbyterian) resumed conversations looking towards "intercommunion leading on to full unity."

Say government provides free drinks

American taxpayers are through government subsidies footing the bill for free alcoholic drinks served to trans-Atlantic air passengers, the Civil Aeronautics Board was told last week. The charge was made by representatives of North American Airlines in reply to protests from Trans-World Airlines and Pan American World Airways against its proposal to launch air-coach service to Europe at fares less than half those now prevailing.

The CAB had already been asked by many religious and temperance groups to ban serving of liquor aloft on domestic flights. Legislation to force an end to the practice was introduced in the Senate by Sen. J. Strom Thurmond of South Carolina and in the House by Reps. Thomas J. Lane of Massachusetts and Joan Bell Williams of Mississippi early this month.

Czechs join LWF

An application from the Silesian Lutheran Church of Czechoslovakia for membership in the Lutheran World Federation was approved by the LWF executive committee at its meeting in Madras, India, last week. The Czech church dates from the 16th century, has a membership of 50,843.

The committee named ULCA President Franklin Clark Fry head of the study group to plan the program for the LWF Assembly to be held in Minneapolis in August 1957. The theme will be "Christ Frees and Unites." Dr. Paul Luther Wetzler of Salem Church, Minneapolis, heads the American committee on arrangements for the Assembly.

Members of the executive committee had earlier attended the 250th anniversary of the start of Lutheran missions in India and the consecration of Dr. Rajah B. Manikam as Bishop of Tranquebar and head of the Tamil Lutheran Church, LWF member. An All-Asia Lutheran Conference which brought together church leaders from India, Pakistan, Indonesia, Malaya, Hong Kong, Formosa, New Guinea, Japan, Burma and Australia preceded the committee's meeting.

And so forth

Dr. Volkmar Herntrich, 47, has been elected Bishop of Hamburg, Germany, succeeding Bishop Theodor Knolle who died in December. The bishop-elect was active in the Confessional Church during the Hitler regime.

A community chaplain who would serve all youth in the city may be engaged by the Durham, North Carolina, Youth Board. The chaplain would provide religious counsel and work with church and social service agencies.

More than 40,000 of the 1.7 million inhabitants of Israel are Christians, an Israeli government report says. About 20,000 are Protestants. Largest non-Jewish group in the country, the Moslems, have 131,500 adherents.

World News Notes

How much steel can Russia make?

"Five-year plans" had been whooped up in Russia for a quarter of a century. Reds had tried to lift their country out of its ancient poverty, and gain equality with Western nations in industrial development.

The fifth "plan" had been completed at New Year, and the sixth is now in effect. American engineers who visited big Russian factories in December were surprised to see how far the Reds have come in productive skill.

Russians hope to bring up their steel production to 68 million tons annually—about half the total the U.S. will reach by 1960. They expect to build 650,000 automobiles a year—146 per cent more than at present, and a tenth of the number built in the U.S. They plan to push up electric power output 90 per cent, to 320 billion kilowatt hours per year—one-third of the present U.S. production.

Even with the immense Russian efforts to convert their country from an agricultural to an industrial nation, they will be many years in equaling the U.S., but seem likely to catch up with Western Europe standards of living. In one essential they are pulling ahead of the U.S.—in the training of engineers and technicians. The new plan calls for 50 per cent increase in the number of experts, with 4 million scheduled to graduate from technical schools by 1960.

Storks going behind Iron Curtain

Denmark had 4,000 pairs of storks nesting in its marshes each summer as recently as 50 years ago, and probably as many as 18,000 couples a century ago. But only 210 couples were seen last year.

The storks are disappearing into the Red countries, probably because Danish marshes have been drained to make farm land, and too many overhead electri cables hamper their flight. Danes, wh invented the legend that the stork bring babies, are lonesome for the awkward long-legged birds that used to have spe cial liking for their country.

Revolution in books

The U.S. had been far behind Weste European countries in the number o books its people bought and read, unt the Pocket Book revolution of 1939. Pu ting 25-cent paper-backs on sale on a most every corner had soon blanket America with cheap fiction.

Pocket Books put out 34 volumes i their first year, and sold 1,508,000 copie Last year a dozen publishers produced thousand volumes and calculated the total sales at 300 million copies.

In 16 years of the paper-backs, th experts estimate, two billion copies o 12,000 volumes have been bought.

No decline in brains

Intelligence tests given college grad uates who had taken the same tests 3 years before indicate that most peopl think as clearly at age 50 as they do a 20, Dr. Karl M. Bowman reported th month. The idea that the brain star downhill at about 30, he said, is wrong.

People don't think as quickly at 50 a at 20, but they gain in intelligence.

Women live longer than men, D Bowman, a San Francisco psychiatris said, because they don't "burn up" the body tissue as fast as men. The rate which an individual burns up, as mea ured by oxygen consumption, decreas with each decade of life. Males have higher consumption than females, D Bowman reports.

VASHINGTON

ROBERT VAN DEUSEN

SCHOOL AID

A YEAR can make a big difference in ational policy. Last year, President isenhower asked Congress for $200 mil-on, to be used over a three-year period federal aid for the construction of hools. Congress took no action. This ear, the President asked for $2¼ billion be spent for the same purpose over a ve-year period. The chances are that ongress will take this seriously.

The White House Conference on Edu-tion helped to make the difference. ver two thousand delegates from all rts of the country provided a good oss section of public sentiment. When ey came out strongly for increased aid r school construction, both the adminis-ation and Congress took new interest.

oposals

THE MONEY would be distributed by sh grants, with the states providing oney to match the federal funds. The resident proposed a matching formula hich would work in favor of the poorer ates. The wealthiest states would pro-de $2 for every dollar they receive. The oorest states would provide $1 for every they receive. A sliding scale would ply to states between the extremes.

There would also be an "effort factor" the formula which would reduce the ants to states which failed to support eir schools in the measure of which ey were capable. The President ex-ained that federal aid should never be-come a substitute for local initiative, and that only those states trying hard to solve their own problems would be eligible.

Other phases of the proposed aid-to-education program include: (1) federal purchase of school construction bonds when localities cannot find private buyers at reasonable interest rates; (2) federal cash advances to provide reserves for school bonds issued by states; (3) grants to the states to help pay for local and state planning on financial problems; (4) increased educational research by the U.S. Office of Education; and (5) extension of the present law giving financial aid to school districts which are overcrowded because of the nearness of defense plants or government installations.

Integration issue

THE QUESTION of racial integration in the schools was not mentioned in the President's message on school aid. Efforts will be made in Congress to attach an antisegregation rider to the school aid bill, which would limit federal aid to those states and districts which have integrated schools.

This poses a dilemma for those legislators who believe both in federal aid and in school integration. The hard facts are that the attachment of such a rider would kill the school aid bill, and that some of the southern states are the ones most in need of educational help.

It might be a serious mistake to try to combine the two issues, thereby penalizing both Negro and white children by depriving them of needed school facilities. The Supreme Court has made the basic decision against segregation, and enforcement will ultimately rest back on judicial authority. The public should realize that some of those who vote against the school integration rider will do so out of sincere desire to raise the level of education.

TWO-THOUSAND-YEAR-OLD COPIES of most of the books of the Old Testament have been discovered recently in Palestine. Some have crumbled into countless small fragments and must be put together by skillful scholars. Important new Bible knowledge is coming to light.

Manuscript workroom at Palestine Museum, Jerusalem

THE BIBLE IN 40,000 PIECES

IN THE SPRING of 1947, a shepherd boy of the Ta'amira tribe tossed a rock into a hole in a cliff and heard it break something inside. That started Palestine's greatest treasure hunt. Bedouins, Syrian monks, Arab Legionnaires, pith-helmeted western archaeologists joined in to find more Dead Sea manuscripts.

The hunt extended from the northern edge of the Dead Sea into the souks Jerusalem and Bethlehem, and as far the offices of a Wall Street bank in N York.

Prize of this hunt was the most sen tional discovery in biblical archaeology the Qumran manuscripts, the old manuscripts of the Old Testament in istence, dating back to the two centu before Christ. When we reached Je salem, that hunt had not yet ended.

Fragments of the Qumran writi were still turning up in December 19 Several scraps of leather scrolls w amazingly distinct Hebrew writing

By GUSTAV K. WIENCKE

Dr. Wiencke, an editor on the staff of the United Lutheran Board of Parish Education, is studying this winter in Jerusalem at the American School for Oriental Research.

nem had arrived at the Palestine Mu-eum the day before we came to see the reat array of fragments. Some Bedouin ad sold them to the government, and ney matched other fragments already pread out on the work tables! Deli-ately, Father Melik was cleaning the ieces and placing them with tweezers etween plates of glass.

"A description of the 'new Jerusalem' n an apocryphal book," he said. Before im lay other fragments of two copies f that book, one in Hebrew, the other n Aramaic.

THE DISCOVERY of these manuscripts is story in itself. The goatherd's stone roke a pottery jar in a cave half-way up ne orange cliff wall south of Jericho. nside, the next day, the Bedouins found vo intact jars. To their disappointment, ney contained no gold or jewels, but nly some tightly rolled scrolls wrapped n linen cloth. One scroll was so long nat "it reached from one end of the tent o the other!" And the jars were only ood for fetching water and were so used.

The Bedouins had difficulty peddling ne scrolls because no one in Jerusalem eemed interested or impressed. First to ecognize the long scroll as an ancient Iebrew copy of Isaiah was Dr. John C. rever at the American School of Orien-l Research in Jerusalem. He had been onsulted ten months later by Mar Atha-asius, metropolitan of the Syrian Or-iodox St. Mark's monastery.

Just before the bloody partition of alestine between Arab and Israeli, the ntire lot of scrolls was purchased—four y St. Mark's and six by Prof. E. L. ukenik of the Hebrew University. Af-r that, barbed wire barricades across erusalem divided the Dead Sea manu-ript find, and fighting made it danger-us to search for more in the wilderness.

Secretly, Syrian monks had dug in caves the summer of 1947 and again in 1948. Then in January 1949, with military protection and help, the scroll cave was located and an authorized scientific expedition went to work. With penknives, brushes, and tweezers precious fragments of manuscripts, microscopically written phylacteries, and linen wrappings were reclaimed from the debris of that cave.

In the meantime, three of the St. Mark's manuscripts were photographed and the prints eagerly examined by scholars who specialize in the study of the Bible text apart from its theological or religious interpretation. Biggest of these three was the famous Isaiah scroll. Then, in 1954, the four manuscripts—one as yet unopened for fear of damaging it—were offered for sale in a want ad in the *Wall Street Journal!*

They had been smuggled out of Arab Jerusalem and put on the market by the Syrian Metropolitan of St. Mark's. No Christian buyers appeared, but there was a mysterious anonymous purchaser who bought the scrolls for a reported $250,000 through a New York bank. To the great indignation of the Jordan government (which claims title to the find), the purchaser turned out to be an Israeli general, son of the deceased Professor Sukenik.

NOW THE entire lot of complete scrolls is together, assembled in Israeli Jerusalem, awaiting the building of a "Shrine of the Book" to house them. The finds of "Cave No. 4" far outshadow the big scrolls of "Cave No. 1."

In the great hunt for caves, forty were discovered which had been used. In one, two copper scrolls were found, but to date have not been unrolled. Chemists are trying to devise a method of bending the oxidized metal.

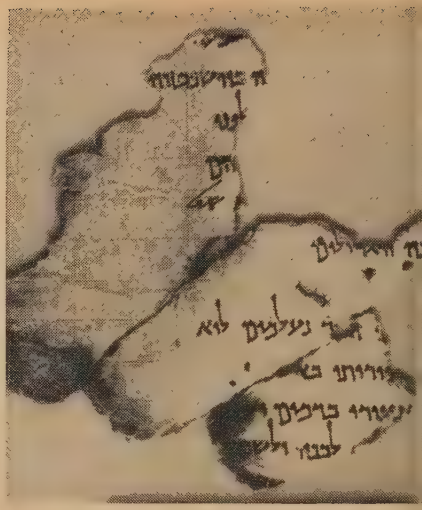
Driven out of the Dead Sea area by

the fearful heat, the archaeologists retired. Not so the tireless Bedouins. Roaming around over the ruins of Qumran, they noticed a wounded partridge disappear in a hole. Following after, they found a cave containing hundreds of Hebrew manuscripts. Shortly before the fall of Jerusalem in A.D. 70 these scrolls had been thrust hurriedly into the cave. What the Bedouins found were heaps of brittle parchment fragments, like brown leaves wadded together.

BEFORE IT WAS TOO LATE, the Jordan Department of Antiquities acted to rescue and preserve this astonishing biblical find. The entire area was placed under strict military guard. The cave itself was painstakingly cleared, and excavations were begun at the Qumran ruins, just a stone's throw away. But how to retrieve the fragile parchment tatters which the Bedouins kept hidden in their tents?

Mr. G. Lankester Harding, director of the Department of Antiquities, devised a method which, to date, has reassembled 90 per cent of Cave No. 4's precious contents. Big danger was that the fragments might be sold to various bidders and be dispersed forever. The government provided a legal market where Bedouins could sell their fragments legally over hundreds of cups of coffee and hours of delightful negotiation.

Money was another hurdle. The young Jordan government provided a modest sum, and the rest Dr. Harding solicited from European and American universities who agreed to buy, sight unseen, shares of the manuscripts. When we picked up a 10 x 14-inch glass plate of fragments at the Museum, we realized that we held in our hands a $1,200 purchase. Spread out on the work-tables of the large room were 40,000 bits of Hebrew manuscripts, pieces of 350 books. Of these, a hundred



FRAGMENTS FOUND IN CAVE 4
In ancient Hebrew script

are biblical, representing all the O Testament books except Esther.

AND WHO WOULD EDIT and publish t fragments before the universities to possession of their purchases? Compete scholars for such a task are rare. F could be released from their norm duties for the arduous task in far- Jerusalem. However, a team of eight h been recruited, made up of Catholic a Protestant scholars from U.S.A., Cana England, France, and Germany.

One of the amazing features of t team is that there has been no import disagreement among them, either as the dating of the manuscripts or t placing of a fragment, no matter h small. Some are thumb-nail size, w only a few Hebrew letters, and yet alm every piece could be sorted out and into its proper place according to bo and the scribe's handwriting! Only a f crumbs remain which are unidentified

Had these bits been found a few ye ago, before the development of infra-

hotography, many would have disin-grated before they could be read. We aw blackened bits of leather on which ne could see nothing even with a mag-ifying glass. Photographed under infra-ed light, the hidden words came out lear and plain!

Manuscripts quickly took on per-onalities. Some could be identified by ie handwriting of the scribe—the way he ut his reed pen to the calfskin and ressed it down before tracing the elegant urve of the Hebrew "L," for example. thers were distinctive as to material, ke "shoe leather Genesis" which was ritten on heavy parchment.

"Sure, you can handle it," we were told. It won't hurt to touch it." Not so the plywood Jeremiah." Here the thin archment was backed by papyrus. Some ieces could be matched by studying the apyrus grain on the back. It is one of ie two oldest manuscripts in the cave, ating back to the second century B.C.

THESE WORM-EATEN, toast-brown archments are a thousand years older an the oldest complete Hebrew manu-ripts of the Bible previously known. the ninth century A.D., two families of ribes at the Sea of Tiberias had stand-rdized the Bible text and fixed its pro-unciation. Older, nonvocalized manu-ripts had been destroyed. No wonder, en, that Old Testament scholars were xcited. Here was a chance to study the ansmission of the Hebrew Bible. Big uestion was whether these old manu-ripts preserved variant readings from e time when the text had not been andardized.

In other words, are these manuscripts oing to change the wording of our Bible? s soon as some of the fragments were rted out, key fragments were checked. ven a few words or sentences from a book like Samuel could throw light on this problem, and Dr. Frank Cross hur-ried into print to make his finds known as he studied scraps of a Samuel manu-script.

True enough, the cave fragments do show up with variant readings. Every variation in spelling, word-order, or words used, as well as omissions, indentations, grammatical constructions, and so forth, are being examined. As a result, several "families" of texts can be distinguished. That is, a manuscript "inherits" the dis-tinctive features of its parent. So careful and literal were the scribes that they copied down exactly what they saw (or heard) even when it made no sense.

But when it comes to comparing the main manuscript families, the variations affecting the meaning of the text are astonishingly slight, considering the com-plexity and length of the 39 Old Testa-ment books. Out of several hundred variations studied, it is hardly likely that one will prove to be the original reading and so be accepted in our Bible text.

EVERY SUCH NUGGET is highly prized. Some variant readings from the big Isaiah scroll from Qumran Cave No. 1 have been accepted in the RSV Bible text. After considerable sifting and scholarly debate, some variant readings from the Cave 4 fragments may be accepted. In a seminar at the American School for Ori-ental Research, we came across two variant readings which may qualify:

> Isaiah 24:6 (RSV) Therefore a curse devours the earth, and its in-habitants suffer for their guilt; there-fore the inhabitants of the earth are scorched, and few men are left.

Instead of *are scorched* a Cave 4 frag-ment reads, *grow pale!*

> Isaiah 26:11 (RSV) O Lord, thy hand is lifted up, but they see it not.

Let them see thy zeal for thy people, and be ashamed.

A Cave 4 fragment seems to read, *O Lord be exalted, let them not see thy hand.*

So INTENSE and exacting is the scientific study of the Old Testament that every detail regarding the text is carefully scrutinized. How Hebrew words were pronounced, what types of errors scribes made, how they arranged the text in lin and columns, how they spelled, the sty of handwriting employed at that tim how corrections were made, what abbr viations were used—all these are gri for the Bible scholar's mill.

The thousands of fragments in Jer salem will keep that mill going a lor time—particularly when they are phot graphed and published for all to us

You Can't Always Tell About People

By ROLAND E. WOLSELEY

ANDY BOSWELL and I were walking across the rectangle. Andy is the student counselor—and Latin teacher—at our university. We were talking about some of the new international students.

We call them "international students" now, instead of "foreign students." This term makes them feel less strange. Andy asked me if I had met the lad from Egypt. I said that I had; in fact, Abdul is in one of my classes.

"WHAT'S YOUR impression of him?" Andy asked.

"Very quiet and meek. I expected a more aggressive fellow."

"Quiet! Meek!" exclaimed Andy. "Meek!" he repeated, unbelieving. "That's not the way he is around me."

"What's he done?"

"The day after he arrived he demanded a different place to live than he'd been assigned. I got him a room across the street from my house and now I regret it."

"Is it that bad?"

"Worse. I found out that he had come with only one-third of the money he needs to get through. He asked for a job. Then he asked for a scholarship. Then he asked for a fellowship. He's very d manding, that guy. He pesters me f something all the time."

"THAT'S FUNNY," I said. "He's hard mentioned such things to me and I h him up at the house for tea last wee Must be because he knows you're t professional do-gooder around here."

"Abdul may be afraid of you," An went on. "But he isn't afraid of me He sighed and scratched the sides of h balding head. Andy obviously was a noyed with Abdul.

A few days later I saw Abdul at an i ternational students' convocation. Dress neatly in an American business suit, was as excited as a new diplomat at a t in Washington. I asked him how thin were going.

"Very well, thank you," he answer in his formal manner. "I have moved a less expensive room and the dean men has arranged a scholarship for m

"Wonderful," I said, and I meant "You have been lucky."

"No," Abdul said slowly. "Not j fortunate. These things are the answ to prayer—your prayers, my counselo

rayers (that was Andy, of course), and
y prayers to God. If we just have faith,
od helps us in these matters."

I NODDED, ALTHOUGH I knew that I had
ot even thought of praying for him.
bdul sounded absolutely sincere. To
ver my discomfort I asked about the
pewriter he needed.

"Yes, I have one. Mr. Boswell found one for me. It is one of his that he had loaned to a young man from Korea five years ago and he has gotten it back, just for me. Mr. Boswell is a wonderful man indeed. Like the Lord, Mr. Boswell is always looking after me." He smiled and moved on in response to a call from another faculty member.

Abdul left me there wishing that Andy could see himself as Abdul sees him.

Flowers Don't Bring Themselves to Church

There have to be skilled and faithful people to create beauty in the chancel

y JOSEPHINE ROBERTSON

DO YOU TAKE for granted that flowers
ill decorate the chancel of your church
n Sunday mornings? Many people do—
dmiring their beauty, perhaps glancing
the bulletin to see the name of the
onor, and then giving them no further
ought.

Anyone who has ever served on a flower committee feels differently. She knows how much time and thought have been necessary, behind the scenes, to bring about that beauty in the chancel.

Let us trace through the flower story on a typical Sunday and then look for ways in which members of a congregation can assist their hard-working flower committees.

This story starts when a young woman seeks out Jane Randall chairman of the flower committee, and says:

"Three weeks from today would be my mother's birthday. She loved white snapdragons and pink roses. We would like to give the flowers for that Sunday."

Jane checks the date in her schedule book. "That would be fine. The day is open," she tells the young woman. "Either bring us the flowers to put in the chancel or ask us to get them."

"Which do you prefer?"

"It's easier if we get them," Jane says. "We have a good florist and know about how many it takes to look right."

"It would be easier for me, too, if you bought them," the contributor agrees. "I'll give you the money now and you take care of it. How much will you need."

THEY DISCUSS the amount, with Jane careful to adjust her plans to the suggestion of the giver, which, in this case was about five dollars.

Three weeks later, on a Friday afternoon, Jane went to the florist to select the flowers. Saturday afternoon she and a helper went to the church and began to polish the brass vases. They brought some glossy green branches of background material from their own yards in case more material was needed.

It took perhaps an hour to arrange the flowers in the two vases. As it turned out, their greens helped give the arrangements style and weight. When they put the vases on either side of the altar, they stepped back in the church, where shafts of afternoon sun gleamed across the empty pews, and smiled with the knowledge that something beautiful had been added . . . Next morning Jane arrived ahead of the service and picked off a few leaves which had dropped.

DURING THE SERVICE Jane knew that the contributor and her family would find the flowers especially lovely—and that the favorite combination of roses and snapdragons would bring back happy memories of one who was dearly loved.

The morning service was the high point, but not the end of the flower story. Jane had ascertained that the contributors had no further plans for the flowers and wished her to dispose of them. By consulting the pastor's sick list and the church list of shut-ins, she chose two persons to get them. After the servi she and her helper removed the flowe dried the vases and put them away, th wrapped up two bouquets.

Jane and the helper each delivered bouquet on their way home from churc The helper left hers with an elderly m who had little to say, but whose fa brightened when she came in. Jane l hers with a young mother who had be very ill. Jane knew, from experienc how busy the husband would be. S tactfully located a container and put t flowers in it before leaving the sickroo There was a lump in her throat as s slipped away, still hearing that you voice, "They're beautiful! I can't t you how much they mean to me!"

And so, once again, the weekly sto came to a happy conclusion, leaving co fort and encouragement and inspirati in many hearts—and making a full wee end for the members of the flower co mittee.

I TALKED, recently, with several frien who are chairmen of flower committe in churches, asking about their proble and about the rewards of their tim consuming service.

Details of committee organization va in various churches, but the problems a satisfactions are remarkably similar. T biggest problem, to my surprise, was n that of finding donors for fifty-two Su days a year, but in finding dependab committee members.

On the subject of finding donors t chairmen agreed that, while this was continuing problem, it was one that c be solved by planning ahead. There only a few months in the year when flo ers must be purchased from the flor At other times home gardens or farme markets offer abundant supplies.

Committees find since many contr

It takes experience and a good eye

utors like to give flowers as a memorial on some special Sunday each year, it is quite in order to telephone donors of he previous season well in advance of he same date and ask if they care to re-eat the gift. Sometimes when reminder notices are run in the church bulletin, several people will offer to contribute, not for a special purpose, but simply when-ever flowers are needed.

THE SECOND PROBLEM has to do with unsuitable or poor flowers. This situa-ion may arise when donors order the lowers themselves or send unsuitable ones from home gardens. Florists find hat inexperienced givers are apt to do heir buying on Saturday afternoon when stocks are low.

During the garden season people will end in roses, tulips, or lilacs, which are ovely at the time of cutting. Because hey are not properly conditioned by sev-eral hours in deep, cool water, they droop when placed in the chancel. In other cases home gardeners will send in a quan-ity of flowers of such a range of tex-ures, colors, and dimensions that it is difficult to combine them effectively.

Such situations challenge the ingenuity of the flower committee, but often can be prevented if the chairman discusses tact-fully with the scheduled givers what flow-ers will be most welcome, how and when to deliver them.

MENTION THE WORD "vases" to any flower committee members and much will be said! Vases can be one of the recur-ring problems of the arrangers. Too often one pair of brass memorial containers must be used week after week, for all types of flowers.

Arrangers may long for variety, but hesitate to break with tradition and so follow the same routine throughout the year. While memorial vases should be used frequently, they need not be used always. Other containers which may be purchased or borrowed will permit a variety of fresh and lovely effects.

A FOURTH PROBLEM is that of the will-ing helper who does not know the prin-ciples of arrangement. Clashing colors, awkward proportions, arrangements that are too large, too small, or top-heavy may result from the well-meant efforts of a volunteer. Experience shows that the an-swer to this difficult situation is careful planning by the chairman which will in-sure the teaming up of the very welcome new member with an experienced ar-ranger.

And this brings us to the problem which all the chairmen agreed is their number-one headache—finding capable and dependable committee members. They agree that it is not hard to find women who say they will serve on the flower committee. But, when their turn comes to be called away from their week-end entanglements, all too often they are apologetic but "can't possibly make it this week." The usual result is that the duties devolve upon the dedicated few.

There are various approaches to this problem. In some churches the commit-tee has a chairman and four members, with a Sunday of each month assigned to

each. Other churches have committees of twelve or more, assigning entire months to teams of workers. Whatever the arrangement, the chairman's skill at planning will be evidenced by the number of helpers who share the duties.

THESE ARE SOME of the problems of the flower committees—and what can other women of the congregation do to help? The experts tell me there are many ways to co-operate.

The first and most obvious is to offer to give flowers for a specific date or when needed. The gift will be doubly appreciated if the giver talks over, well in advance, with the committee chairman the type of flowers she has in mind and the plan for obtaining them. If they are to come from the home garden, it is well to ask what colors and varieties will be most useful and the best way of conditioning them.

When planning a flower garden, why not include some varieties especially planted for church use? Often committee members do this. Some of my friends include little patches of snapdragons, gladioli, cockscomb, fuchsia, and pale yellow marigolds for this purpose. The flower chairman could suggest welcome additions.

If a church group—or individual—would like to make a modest gift to the church, consider the item of containers and flower holders. At home, all of us who love flowers enjoy using a variety of vases. Church arrangers share this feeling. It would be well to consult the committee chairman for suggestions. Perhaps she would like a pair of white pottery vases or footed compotes which set off short-stemmed flowers beautifully.

WHEN A PERSON who enjoys working with flowers accepts an invitation to serve on the church committee, my friends, the chairmen, say, "Please be depend able!" This is time-consuming work an the time comes out of the busy week-end When one member defaults, it throws a extra burden on the more faithful.

If a person enjoys working with flow ers and has not been invited to serve the chairmen say, "Please volunteer. When a person is new in a community o a member of a large church, her talen may not be known to others. This wor offers a rewarding channel for skills de veloped in garden club arranging. Fo those lacking this experience it offers a opportunity to learn.

THE REWARDS of this particular ser ice go deep and are richly spiritual. M friends tell me that the flowers, in the loveliness, seem to speak of God and th it is a privilege to make them a part o the worship service. One woman de scribed how much she enjoys doing he best to decorate the chancel and the coming in Sunday morning and feelin humble and happy to find it lookin lovely. Another, whenever she finishe her arranging, steps back among th empty pews and says a little praye "Thank you, God, for flowers." A thir chairman put into words an experien that the others all recognized and share

"There is a special feeling," she to us, "about working in the sanctua when it is quiet. I look forward to th time every week, because, in the stillnes handling the cool, fragrant flowers, I feel close to God."

Not every woman in a congregati has the time or talent to serve on a flow committee. But we can all consider t lilies—or roses or daffodils—in the cha cel with more understanding, offer help however we can, and remember express our appreciation to the givers a the arrangers of our Sunday flowers.

RAMSEY DOESN'T WORK FOR HIMSELF

In 1922 Fred W. Ramsey resigned as president of the Cleveland Metal Products Company. Friends and business associates found it hard to believe. They knew of Ramsey's rise from stockroom boy to head of the large corporation. They had seen him gain stature as a civic leader in the community. Why should he wish to retire at 45?

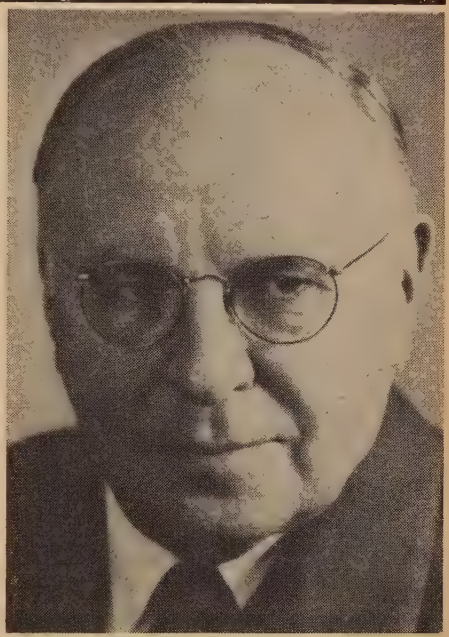
The quiet-spoken industrialist — with the shoulders of a college fullback — had a stock answer for all his questioners.

"I wish," he said, "to devote the rest of my life to the things I like to do."

Ramsey's career in the 34 years since then—his many accomplishments at home and abroad—forms one of the bright chapters in the history of America's religious, business, and civic life. Yet there was nothing in the beginning that would suggest he was starting on a venture that would prove a blessing to millions across the world.

Less than a year before, in 1921, Ramsey had helped to organize Cleveland's Community Fund, first in the United States. But the idea had not yet "jelled." There were still many skeptics who doubted whether it would be possible to unite Protestant, Catholic, and Jew in support of the city's welfare services.

Ramsey had no doubts. Accepting the chairmanship of the fund, he set out on a gigantic selling job. He met with business leaders in the offices of the Chamber of Commerce. He talked before scores of service and church clubs. And he carried his mission to men and women in the steel mills and factories.



Fred W. Ramsey
Thirty-four years in public service

Everywhere his message was the same: "You owe a great deal to the city that has given you a chance to earn a livelihood. Here's your chance to help pay off that debt. Let's get going."

Before the end of the year Ramsey had marshaled an army of volunteers behind the fund and, like an army, it had its division leaders and team captains. This city-wide drive not only reached its objective—it set the pattern for community funds in large and small cities across the country.

Ramsey retained the chairmanship of the Cleveland Fund for eight years, raising an increasingly large amount for charities each year. Then, satisfied that he had laid a solid foundation, he ac-

By WILLIAM DINWOODIE
Church news editor, The Cleveland News

cepted the position of general secretary of the National YMCA. For the next three years he was continually on the move. Wherever he traveled he sought to widen the services of the Y to all the people of the community.

In 1932 this former industrialist was faced with a new challenge. Tensions between Arab and Jew were increasing in the Holy Land. Serious outbreaks, with the spilling of blood on both sides, were reported almost daily. Would Ramsey, as an unofficial ambassador of good will, supervise the erection of a Y center in Jerusalem that would stand as a permanent symbol of brotherhood?

Ramsey was thoughtful when the proposition was outlined to him. He had been away from his family a great deal in recent years. Would it not be well if he remained at home for awhile to catch his breath? But close friends were never in doubt as to what his decision would be. He packed his bags and took the first steamer for the Middle East.

In Jerusalem Ramsey met with a mixed reception. Leaders of the Arabs and Jews extended the right hand of fellowship but each made it clear they were reserving final judgment. Ramsey described the year that followed as "one of the toughest of my career."

"I can't say there was open opposition," he explained, "but I did feel as if I were working over a thin layer of skepticism. So I went to work among the common people—those who would benefit most through the erection of the Y—and everywhere I went I spoke of the need of better relations among all races and creeds.

"You can imagine the thrill it gave me when the building was dedicated on Easter, 1933. Jews and Arabs, Moslems and Christians, rubbed elbows in the crowd and each stood in reverent silenc while prayers were offered for its con tinued success. They were witnessin the opening of a Y that has stood as a sen tinel of good will through all the uneas years since then."

Returning to the United States whil the country was still attempting to shak itself free of the worst effects of the de pression, Ramsey accepted the post o welfare director of Cleveland.

A lesser man would have been crushe by the immensity of the task before him Ramsey looked upon it as a job that mus be shared by all the leaders of the com munity. Working closely with govern mental agencies, he first sought to mee the needs of 40,000 people on relie

Success didn't come overnight. Bu there came the day, after months of ef fort, that Ramsey was able to say: "N family in the city is homeless. None ar without adequate clothing to meet th rigors of winter."

While meeting immediate needs, Ram sey looked toward the future. He im proved conditions in the city's welfare in stitutions, increased the size of the cam for ailing children, and opened vocationa classes for problem girls in the home fo delinquents. He sponsored an ordinanc for the dating of milk on bottles—a pla that has since been adopted by citie across the country. He equipped a trave ing laboratory for inspection of milk a its source on the farms.

Outbreak of World War II foun Ramsey's services in demand by the fe eral government on both local and n tional levels. He became a regional hea of the War Production Board's burea of government regulations. At the clos of hostilities, he was placed in charge the Office of Foreign Liquidation which he gave direction to the sale

American surplus property outside the United States.

In July 1948 Ramsey resigned his federal post to become head of Church World Service, an organization that handled overseas relief for 30 American Protestant and Orthodox communions. Of this work, Ramsey said: "It was, perhaps, the most satisfying of all the jobs I've undertaken.

"As soon as word was sent out of the need, we began hearing from churches in all parts of the country," he related. "Within a few months, whole shiploads of clothing, bedding, and medical supplies were on their way to devastated areas in Europe and Asia. To say that it was appreciated is putting it mildly. Government officials told me it was a major factor in healing the wounds of war."

RAMSEY LEFT Church World Service to become chairman of the Armed Forces Regional Council, a position he held through 1953. In that year the division of Christian education of the National Council of Churches presented him with its Russell Colgate distinguished service citation in recognition of his "unself devotion" to the public welfare.

A few months later the industrialist was named to his present post—director of the Small Business Administration in the Sixth Region (Ohio, Kentucky, and Michigan). Since then Ramsey has injected new life into numerous small businesses, allowing them to expand their activities and become a potent force in the competitive market.

At the same time he has been an active leader in interdenominational activities. His methods were never more apparent than in his work as one of the chief promoters of the International Sunday School Convention in Cleveland last year.

The meeting was to be held in July. Two months before Ramsey met at luncheon with executives of the movement from Chicago and New York. Reports were anything but good. Delegate registrations were low. Publicity was down. There were serious quirks in the program.

Ramsey waited until the last of the reports had been given. Then he leaned across the table and said:

"Seems as if we've been lying down on the job. Now here's what we've got to do."

He singled out one of the men and suggested ways to speed registrations. To another he outlined a new approach to the publicity problem. To a third he urged several changes in the program.

"Now that we see what we've got to do, let's go to it," Ramsey concluded. "If we all do our part, there's no reason why we shouldn't have one of our best conventions."

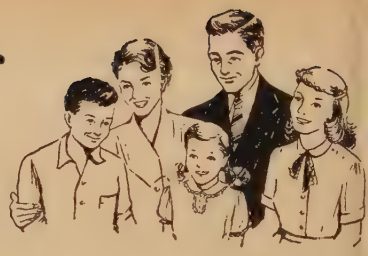
RAMSEY'S PREDICTION was more than fulfilled. When the Sunday school convention was called to order, more than 6,000 ministers and Christian youth leaders from all parts of the United States and Canada were registered. Church leaders, who have followed the program for years, labeled it one of the best in the long history of the movement.

As to Ramsey's future undertakings, even his closest friends refuse to hazard a guess. But they're sure he'll never retire, in the sense that most people do.

A former business associate, asked how the industrialist, now a spry 78, was able to fill so many important posts, smiled and said:

"I think it's because he's never been content to let well enough alone. He's a trail blazer in seeking new ways to be of service to others."

FIVE MAKE A FAMILY——



IMAGININGS

THE COMMITTE TO PLAN for the World Day of Prayer met in the Methodist parsonage. I was glad Mrs. Sym decided to come along, partly because I'm always proud to have the women from the other churches meet our assistant pastor's wife and partly because I thought in meeting Mrs. Rackledge she'd get a little different view of what a pastor's wife can be like.

I almost said that when Blanche Lightman told me we were picking up both our pastors' wives. I bit back the words, but all the time we were helping the Luther League youngsters clean up after the meeting, the thought kept going around in my head.

Mrs. Rackledge is so easy in her manner, so friendly and relaxed that people always like her and want to help on projects she suggests. There is none of the feeling that we are being granted the privilege of talking with royalty which Mrs. Ittel manages to convey.

IT WAS SPECIALLY noticeable tonight when she came into the League meeting. I was sitting in the back of the room with Blanche, waiting to help the refreshment committee. Pastor Sym was up front, but sitting inconspicuously at the side while Marilyn Mawson conducted the topic. He had briefed her beforehand but in the meeting she had everything under control. Everyone was so interested in the discussion no one noticed Mrs. Ittel coming in until she was standing near the front.

"Good evening, everyone," she smiled. "I just want to congratulate you on thi very fine meeting. Pastor Ittel is so sorr he hasn't been able to attend your meet ings lately and he will be very happy t hear that you are carrying on so well un der Pastor Symington's fine guidance."

The youngsters looked a bit blank a this pat on the head. Some smiled a littl hesitantly. Pastor Sym rose to offer hi chair. "Thank you, but I really can' stay." She was all graciousness. "I an sure you are getting along very well."

AS SHE LEFT, someone in the far corne of the room said something that brough on a bit of subdued laughter. Marily said, "Let's see. Where were we?" Th meeting went on. But it isn't hard to se where Dan gets the idea of saying, "M Lady of Condescension."

I'm sure, too, that in her gracious wa she has felt it necessary to advise Mrs Sym about a good many things. In fac when we stopped to pick up Mrs. Sy before the World Day of Prayer meet ing, I realized that some sort of pressur —oh, so gentle and kind, of course—ha been used to induce the younger woma to go along.

Mrs. Schmidt, Mrs. Ittel and I were i the back seat, leaving the front seat fo Mrs. Sym in deference to her "cond tion." Mrs. Ittel leaned forward sol citously, "Did you have an early lunc dear, and rest as I suggested? I didn want you to miss your nap entirely, yo know."

"Oh, I'm all right, thank you. An

I'm sure it is a very good thing to attend one of these meetings."

AND IT REALLY was a fine meeting. All the Protestant churches were represented, although few of them had as many members there as we had. With the change-over in our congregational set-up it had seemed wise to let a lot of people know what was going on. The others had one or two people present, most of them old hands at interdenominational working together. Funny how many of them have stayed in this area in spite of the continual moving about of the population. And the newcomers have taken part in this sort of thing in other parts of the country.

The WSCS president presided. You could tell she had had plenty of practice getting things done in a hurry. The speaker was quickly approved, publicity checked on, schedule of broadcasting hymns from church amplifiers put in final form, ushers and greeters assigned. Most of the reading was to be done by women from the host church who could get together easily for practice.

WHILE WE HAD tea and cookies after the meeting, I was talking with Mrs. Horner from the colored Baptist church when Mrs. Rackledge came along with a plate of tempting goodies. "Won't you try some of these? And I wanted to ask you, Mrs. Horner, about Mrs. Gregson from your church. She usually comes to these meetings and I missed her this afternoon."

Mrs. Horner's dark eyes were troubled. "She hasn't been the least bit well this whole winter, Mrs. Rackledge. She's just as bright and cheerful but some of us don't really look for her to get real strong again."

I felt a lump in my throat. For years Mrs. Gregson's prayers have been a high moment in our World Day of Prayer services. I was glad when Mrs. Rackledge spoke for us both. "We will miss her. She has a way of putting into words what many of us are feeling but cannot say. I know her faith has helped many of us."

"And her faith is what she is living on now," Mrs. Horner agreed. "She knows her Lord won't desert her in her hour of need."

AT THAT MOMENT two of the women who were in charge of the children's service that day, came to ask Mrs. Horner what her children's choir would be singing. As I turned to join another group near the tea table, I thought about the special quality some people show in speaking of their faith. They say things as simply and surely as children.

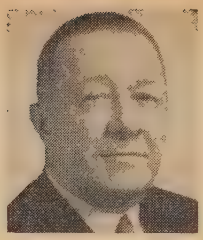
Then we got to talking about what fine co-operation we'd had from the other women's groups like the PTA and the Art League this year. The number of things each woman can get involved in is a bit discouraging at times. Church activities do have such a lot of competition. But at a time when you want something to happen in the community, it is nice to have our women using their influence.

On the way home, Blanche dropped Mrs. Schmidt, then Mrs. Ittel. As we drove away, Mrs. Sym sighed. "I wonder whether I can ever be like her. I surely hope so."

I looked sharply to see whether she was being sarcastic, but she was perfectly serious. Here, I'd been imagining things and I couldn't have been more wrong. Mrs. Ittel does have her good points. I've always known that and I was just about to enlarge on them, when Blanche cut in with her usual common sense, "No one ought to try to be like anyone. Just keep on being yourself and we'll all love you."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Dowdy

QUESTION: Dena is in many ways a wonderful wife, but she doesn't keep the house clean and orderly. My mother was a very careful housekeeper. I wish my wife were like my mother in this respect.

Again and again I have been embarrassed when I've brought friends home. A few days ago Charlotte, eight, asked why our house isn't like Aunt Miriam's. What is one to do or say?

REPLY: It may be that Dena was brought up in a home that was carelessly kept. Or she may be under par physically and lack the urge to do the work required. Or Dena may consider other things as more important than keeping a home spick-and-span. But when husband and daughter feel that things aren't right, something ought to be done. Here are a few suggestions:

1) Refrain from criticism or nagging. Express appreciation of every good thing Dena does.

2) Seek an appropriate situation, when with pleasant experiences and a tactful preamble, you may broach the subject. Then talk it over as objectively and calmly as possible.

3) Take your wife with you to visit homes where there is exemplary housekeeping. Compliment the hostess, but make no comparisons.

4) Encourage Charlotte and other family members to avoid putting the house in disarray, put things in their places, pick up what is dropped.

5) Offer to help Dena yourself, and show some initiative in putting things in order—at least until she determines to do it herself. Even then it is not amiss for a husband to assist in keeping the home presentable.

Workers' traits

QUESTION: What method would you suggest to develop the traits needed in the personal make-up of church workers?

REPLY: A few of such traits are: interest in people, ability to get along with them, courtesy to all, open-mindedness, eagerness to learn, sturdy Christian faith and character, willingness to use the abilities God has given, and reliability.

The following methods of fostering good traits should be of help:

1) Invite a qualified person to speak to your whole staff on the personal traits and practices which are needed, showing how they are helpful, how their opposites hinder.

2) At a subsequent meeting review what was said and have a further discussion of the problem. Arrange for a few persons to bring up matters which are of unusual importance, or give experiences they've had which involved some of these qualifications.

3) Make up a check list of important traits, so arranged that staff members may score themselves.

4) At various meetings tell the workers how certain persons actually used different traits to advantage in church work.

5) Avoid giving any impression that there is a set ritual with a "money back guarantee" to produce certain qualities. Each person has to train and discipline himself over a period of time, and do it in his own way.

BOOKS

A Governor Was God's Servant

A Christian in Politics: Luther W. Youngdahl. By Robert Esbjornson. T. S. Denison & Company. 384 pages. $3.50.

This profile suggests that Luther W. Youngdahl became a crusading governor and a courageous judge because of a strong consciousness of Christian vocation.

"He believed that politics was a calling in which he was obligated to serve God faithfully and wisely and was explicit about relating his belief in the Protestant idea of the calling to his job," the author says.

A concern for people that grew out of his Christian faith prompted Youngdahl during his three terms as governor of Minnesota to advocate pioneering programs in youth conservation, mental health and family courts "in advance of public pressure for them."

Believing that the difference between right and wrong in politics is clear-cut, he launched a law-enforcement program that was in accord with his convictions, even though it was bitterly opposed.

Esbjornson feels that Youngdahl may have oversimplified the moral problem in politics in tending to construct a view of the political struggle as one between "good people" and "selfish interests" and in blaming pressure groups for frustrating his program. The author points out that the moral struggle in politics is not this simple, that "all" are guilty of self-seeking in one form or another. He also suggests that Youngdahl may have inadvertently implied that political independence was "more Christian" than partisan politics.

These and other criticisms do not detract from the author's main thesis: that here is a great, spiritually sensitive political leader.

Although countless individual church members supported Youngdahl, the backing he received from the churches—as such—was not impressive, except on issues like gambling and liquor control. This is shown in a graph that Esbjornson includes at the conclusion of the book.

One chapter of the book is devoted to Youngdahl's role as federal district judge in the Owen Lattimore case. After reviewing the issues, Esbjornson hails Youngdahl as "a judge who refused to be stampeded by the popular excitement aroused by (Senator Joseph) McCarthy's charges and the potent danger of communism and who would not be cowed by an ill-considered attack on the integrity and independence of the courts."

A bit unusual perhaps is the fact that the subject, the author and the publisher (Lawrence Brings) of this book, are all graduates of the same college—Gustavus Adolphus at St. Peter, Minn. (Augustana Lutheran). Esbjornson now teaches in the Christianity department there and this book grew out of a thesis he wrote for an S.T.M. at the Yale Divinity School.

Minneapolis WILLMAR L. THORKELSON

Christian Way of Life

Ethics of Decision. By George W. Forell. Muhlenberg Press. 158 pages. $2.50.

In this very readable book are insights into the multitude of ethical problems that confront our age. The fact that our world is so divided spiritually that Christians find it difficult to make responsible ethical decisions is abundantly demonstrated. Dr. Forell insists that we are never free not to choose. At every point in life we must decide.

Decision is based on our commitment to some fundamental source of value. Within the compass of this book there is an insistence on weighing the various ways of orienting man's life. The alternatives of the Christian faith are fairly examined as they result in ethical behavior. This occurs primarily in the first part of the book, "The Life of Man Under the Law." In telling

and sharp style the weakness and falsity of these alternatives is exposed in the light of the Christian faith.

Following the pattern of Luther in the *Treatise on Good Works,* the second part of the book, "The Life of Man Under the Gospel," takes as its form the Ten Commandments. Contemporary applications of these ancient truths as seen in the light of the Gospel are opened up.

In the estimate of this reviewer this book will be helpful to young adults who desire to take their Christian commitment seriously. It is a worthy addition to the literature for the nontheologically trained.

Philadelphia OSWALD ELBERT

Biblical Characters for Youth

Heroes, Kings and Men. By Louis Paul. Dial. 409 pages. $4.

Louis Paul tells the story of the Bible with emphasis upon the human traits of the great men and women whose lives molded the events portrayed there. The story is divided into three ages. From Abraham to Joshua the author leads the reader through the "Age of Heroes." The author brings to life the personalities of heroic leaders and the reader sees clearly the foundation laid by them for the "Age of Kings." Through the lives of kings and prophets, beginning with Saul and ending with the fall of Jerusalem, the author shows how the tides of human strength and weakness resulted in the rise and fall of the Hebrew kingdoms. The reader is conscious of the spiritual growth in this age, and the increasing development of a social sense.

Somewhat artificially the "Age of Men" begins with a chapter on the Babylonian captivity. In this section Mr. Paul reconstructs the history of the following five hundred years during which the writers of the great literary works of poetry and drama are considered. The book closes with "the Christian story." The substance of the life and career of Jesus is presented as reported by the Gospel writers.

The book is successful in presenting the biblical characters and writings in chronological order. The divisions, however, seem artificial. They are closer to the classification of Old Testament literature as law, prophets and writings than to three distinct "ages." This is particularly true for the Christian reader who is startled to find the life of Jesus included under the age of "men" along with the writer of Ecclesiastes.

In the attempt to bring ancient history to life, the occasional conversations inserted into the narrative seem strained. However the author makes up for this shortcoming through his use of modern research and archaeological discoveries to enrich his character studies and their social, political and geographical backgrounds. This provides some freshness in a book which otherwise covers familiar ground.

Philadelphia ROSALIND B. STEIMLE

Book Brevities

Concise Dictionary of Ancient History. Edited by P. G. Woodcock. Philosophical Library, New York. 465 pages. $6.00.

This identifies briefly and intelligently mythological and ancient deities, persons, and places from Queen Aahhotep to the Zygantes of Libya. There is a good popular bibliography and an appendix with helpful lists of ancient rulers, writers, artists, and philosophers. WALTER C. LANGSAM

The Practice of Sacred Music. By Carl Halter Concordia. $1.75.

Carl Halter is chairman of the department of music, Concordia Teachers College. This book is a vigorous appeal for better music in worship. The difference between an attractive and an unattractive worship service frequently is in the music. We of the Lutheran Church, with a tradition of the highest quality of church music, are many times guilty of failing to use music of the best quality and to its greatest advantage. Too often the music in our services is turned into nothing more than a concert. This book could have the subtitle, "A Theology of Sacred Music." Though definitely practical it gives the reasons for sacred music.

Dayton, Ohio HAROLD L. FIGLEY

LETTERS TO THE EDITOR

Sixteen Lutheran Theologians Analyze Wisconsin Heresy Charges

SIR:

We submit the following statement for consideration by the church:

AS TEACHERS OF THEOLOGY in the seminaries of the United Lutheran Church, we, the undersigned, in obedience to our calling, feel constrained to address ourselves to the key issues raised by the heresy trials in the Northwest Synod. We mean to limit ourselves solely to the theological issues at stake in so far as we have been able to ascertain them from published reports.

We do not mean to judge the guilt or innocence of the men involved, since this would go beyond both our factual knowledge and our ecclesiastical jurisdiction. Our common concern is simply to "speak the truth in love" so that current misunderstandings and misrepresentations of the theology of our church might be corrected.

I

1. IT IS OUR CONVICTION that the primary responsibility of the church is the proclamation of the Gospel, for the church exists only where the Gospel is rightly proclaimed (Augsburg Confession, Art. VII). The Lutheran Church is a confessional church, and its members are committed to a particular understanding of the Gospel.

The church is bound at all times to keep faithful watch over its proclamation and must deal in love with those whose preaching and teaching mark a betrayal of the understanding of the Gospel set forth in the Confessions. Following proper counseling and fair hearing, the church must exclude from its ministry those whose teaching and practice are in actual conflict with their ordination vows to "preach and teach the Word of God in accordance with the Confessions of the church."

2. Conviction of heresy must involve the denial of the basic understanding of the Gospel and not peripheral matters about which there may be differences of opinion without affecting the central understanding of the Gospel (Augsburg Confession, Art. VII). Unity of faith does not depend upon agreement on a sum of separated and unrelated doctrines. It depends rather on one's total orientation and total understanding of the Gospel, which permeate every aspect of teaching and practice. Christian theology is a living and organic whole which has as its center the redeeming act of God in Christ.

3. SINCE IT IS the Gospel of Christ itself which is central, this is decisive also for the way in which the Bible is to be regarded as authoritative. God's Word in a pre-eminent sense is the Gospel, the good news of God's coming to men in Jesus as the Christ. This Gospel is derived from the witness of the Bible, which is our "only infallible rule and standard of faith and practice." The Bible is the Word of God as the human record through which the Holy Spirit bears witness to God's redemptive act in Christ (*see* the Baltimore Declaration, *adopted by the ULCA, 1938*).

Revelation is not to be regarded as the divine dictation of truths, in the form of propositions, to which human assent is to be given. It is rather God's loving self-disclosure to men so as to transform them in their existence. It is to this divine self-revelation that the Bible bears faithful and authoritative witness. No one can be convicted of heresy, therefore, unless he denies the authoritativeness of the biblical witness in matters of faith and practice and/or unless he actually proclaims a faith and advocates a practice counter to the biblical witness.

4. In addition to the Bible as the "only infallible rule of faith and practice," the United Lutheran Church also accepts the Lutheran Confessions of the sixteenth century as a true exposition and defense of God's Word. These historical testimonies of faith are addressed to specific situations

and they themselves want to be understood as such (*see* the Introduction to the *Formula of Concord*). Confessional subscription means acceptance of the understanding of the Gospel witnessed to in the Confessions. No one therefore can be convicted of heresy unless he actually denies the understanding of the Gospel to which the Confessions bear witness.

5. CRUCIAL ALSO is the understanding of faith itself. As the correlate of God's self-revelation, faith cannot be merely intellectual assent to doctrine. It is rather a personal relationship of trust and openness to God's love which is renewed daily by God himself.

Because an individual has been born again by the power of the Holy Spirit present in the Word, he makes the Christian confession and lives the Christian life of love. Only God can judge whether or not a man really has true faith in his heart. The validity of a man's preaching, therefore, does not depend merely on the strength of his personal faith, but above all upon the faithfulness with which he proclaims the Gospel both to himself and to his people. It is only when a man fails in this proclamation that he can be convicted of heresy.

II

WE TURN NOW to an examination of some of the specific doctrinal formulations in controversy, employing the Gospel (the Word of God) itself as this is witnessed to in the Bible and the Confessions as our criterion for judging Christian truth. We shall here illustrate our conviction that to sustain a charge of heresy, it must be shown conclusively that it is the Gospel of Christ which has been denied.

1. **"The denial of the historicity and actuality of the virgin birth."** Heresy here would involve a proclamation counter to the Gospel message that "God was in Christ reconciling the world unto himself" (II Cor. 5:19), which can be affirmed only in faith and to which the virgin birth bears witness. This is the theological significance of the biblical testimony to the virgin birth. It is a testimony to the coming of God into human flesh to dwell among men and effect their redemption. The explicit denial of the virgin birth as a biological fact is, therefore, as unwarranted as the assertion that only in this particular way could the miracle of the incarnation have taken place.

That the witness to the virgin birth is not common to all the writings of the New Testament is evident from an examination of the Gospel of St. John and the letters of St. Paul, both of which assert the event of the incarnation unequivocally without mention of the virgin birth. Nevertheless, the total witness of the Scriptures should be taken seriously at this point and nothing proclaimed which is a denial of God's Word.

However, it is not contrary to the Gospel to deny that the virgin birth *proves* that Jesus is sinless or divine or that in him God has come down to man. True as these assertions are, they remain affirmations of faith which would cease to be such if they could be *proved*, even by a Bible text.

2. **"The denial of the physical resurrection of Christ."** Again the concern must be whether or not there has been any proclamation counter to the Gospel. Without question, the event of the resurrection of Jesus from the dead is at the very heart and center of the Gospel. To deny this would be a clear denial of the testimony of the Scriptures. "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (I Cor. 15:14).

Everything, therefore, depends upon what is here meant by the term "physical." If this is to mean that there was no difference between the body that was laid into the grave and the risen Christ who appeared through closed doors and ascended into heaven to the right hand of God and who is now present wherever the Gospel is proclaimed and the sacraments administered then this is itself a denial of the clear biblical witness.

"It is sown a physical body, it is raised a spiritual body . . . flesh and blood cannot inherit the kingdom of God" (I Cor. 15:44

50). Belief in the physical resurrection, therefore, means precisely the transformation of the chemical particles which are subject to decay and corruption into that which is not subject to decay and corruption, for "what is raised is imperishable" (I Cor. 15:42).

The biblical witness to the resurrection of the dead is the denial of the pagan doctrine of the immortality of the soul and the affirmation of the raising and transforming of the whole man as a continuing center of responsibility. This is an absolute miracle that surpasses all human understanding. No one can affirm belief in the resurrection except through the power of the Holy Spirit and the regeneration of life effected in the new man in Christ. We must be buried with Christ into his death if we are to be raised to newness of life (Rom. 6:4).

3. **"The denial of the bodily or physical ascension into heaven."** Obviously the view of the world (cosmology) held by people living in the first century is not an integral part of the Gospel, even when the biblical writers employ these ancient categories to convey their message. The "right hand of God" to which Christ was raised is not a place removed from the earth but rather designates Christ's exercise of his lordship. Far from asserting his withdrawal into a distant "heaven," it witnesses to the reigning presence of the risen Christ who never ceases to be the incarnate Christ. As such he is in the midst of his people, this is, however, discerned only in faith. A conviction of heresy on this score would have to prove the denial of the lordship of this risen Christ which would be a denial of the Gospel.

4. **"The sacramental union in the Lord's Supper."** It is the confession of the Lutheran Church that in the sacrament the risen Christ is present "in, with, and under" the bread and wine. Whether or not this presence is called "physical" depends again (as with the resurrection) upon the meaning given to the term. To assert that the natural, perishable flesh and blood of the man Jesus are present would indeed be a denial of the biblical witness to the resurrection and transformation of Christ.

It is the incarnate Christ who was raised from the dead who is present in the sacrament. We know no other. The mystery of this presence is as profound as the mystery of the resurrection itself. To deny this presence is to deny the Gospel message of the Word become flesh. A conviction of heresy would have to substantiate the denial of this presence of that Jesus "who died for our sins and was raised again for our justification" (Rom. 5:24).

5. **"The denial of the actuality and historicity of some of the miracles of Jesus."** The witness to the miracles of Jesus is an essential element of the biblical testimony and their denial would do violence to the historical records. However, they do not "prove" that Jesus was the promised Christ or that he was divine, because to many eyewitnesses they were an "offense" and were explained in other ways. Faith, therefore, accepts them as sign-events of the kingdom of God that need to be interpreted in the total context of the Gospel message.

Certain elements, such as the ancient notion that diseases were caused by demon possession, may be rejected without rejecting the presence of the mystery of the "evil one" over whom Jesus as the Christ won the victory. The biblical witness for the historicity of all the miracles is not uniform and, therefore, the historicity of some is less well established than that of others. This may be asserted without in any way involving a heretical denial of the Gospel.

6. **"The denial of the origin and cause of original sin."** To deny that all men are by nature sinful and are "without true fear of God, without true trust in God, and with concupiscence" (Augsburg Confession, Art. II), would also constitute a violation of the biblical witness because it would reject the reality of the lost condition from which man needs to be redeemed by the act of God in Christ. But the biblical account of the fall

of man into sin is not to be so interpreted as to make of sin something which is merely inherited along with other biological traits like the color of the eyes.

The recognition of the reality of original sin means that, on the one hand, humanity is a fallen humanity which is not in the right God-relationship so that "what is born of flesh is flesh" (John 3:6) in men's common solidarity. On the other hand, each individual member of the race is simultaneously responsible for his being a sinner. This affirmation, too, can only be made in faith. A conviction of heresy here would necessitate the proof of a proclamation counter to the Gospel message of Christ's forgiveness of sin in his vicarious atonement.

7. **"The denial of the efficacy of intercessory prayer."** The denial of the efficacy of intercessory prayer, except in so far as it has some effect on the petitioner himself, cuts to the heart of the right God-relationship as this is established by faith. The church could not exist if it did not believe in and live from the efficacy of intercessory prayer. To deny this is to be guilty of the heretical denial of the Gospel message of the living Christ as the Lord of history.

8. **"The teaching that children should not be encouraged to think of our Lord Jesus Christ as loving us here and now except in the sense and to the extent that one of us loves another unselfishly."** It is true that the proclamation of the Gospel of God's love for men in Jesus, the Christ, must be accompanied by the actual embodiment of this love in the believer who is a Christ to his neighbor in word and deed, but to deny that Jesus as the risen Christ loves us here and now is in fact a heretical denial of the Gospel. Our imperfect love is nothing except as it flows from that unchanging love of God which is the fountain of all love and is there even when all human love fails.

III

Well aware of the tentative character of this statement, which represents the specific formulations of only a few of our number, we subscribe this as an expression of the general theological consensus of us all. Each of us, if writing the statement alone, might express some things differently. With this understanding we respectfully submit it to the church for serious study and consideration.

Signatures:

H. Grady Davis, Maywood, Ill.;
John W. Doberstein, Philadelphia, Pa.;
Robert H. Fischer, Maywood, Ill.;
Gerhard Gieschen, Fremont, Neb.;
Otto W. Heick, Waterloo, Ontario;
Jacob W. Heikkinen, Gettysburg, Pa.;
Martin J. Heinecken, Philadelphia, Pa.;
Johannes Knudsen, Maywood, Ill.;
Ulrich S. Leupold, Waterloo, Ontario;
O. Frederick Nolde, Philadelphia, Pa.;
James J. Raun, Minneapolis, Minn.;
Bryce W. Shoemaker, Minneapolis, Minn.;
Joseph Sittler, Maywood, Ill.;
Richard R. Syre, Fremont, Neb.;
Theodore G. Tappert, Philadelphia, Pa.;
Erich F. Voehringer, Philadelphia, Pa.

For Christianity there is in a sense but one symbol, the Cross. To make magic of it is vicious; to discard it is inexcusably stupid. It is the simple sign of the profoundest and most revealing event in all history. It is the mark of that life in which man has discovered the richest meaning of this puzzling and magnificent venture between birth and death. It is the historic symbol of twenty centuries of the most earnest striving and indicates the highest point in the effort of the human race to validate its place in the universe.

—Samuel H. Miller in *The Life of the Church* (Harper)

OVERSEAS

GERMANY: Berlin. Jan. 17.—AT THE beginning of 1956 came a series of arrests among church workers by the state security service of the Communist-controlled German Democratic Republic. Target of the arrests was the railroad station missions.

For many decades men and women of the Evangelical churches have ministered to the needs of travelers in railroad stations. They aid mothers with children, aged and sick persons, and people in need. Their service has long been viewed with misgivings by the Communist party.

Recently the Communists struck. A number of leading men in the travelers' aid service were arrested in Berlin, Dresden, and other cities. It is one of the peculiarities of eastern justice that reasons for arrests are never supplied. The church has protested against the move, which may put an end to the railroad mission work.

OTHER MEASURES have been adopted by Red authorities to interfere with the church's work. Reportedly, the operations of church-related book stores are seriously endangered. Chaplaincy service in prisons is being curtailed. The transformation of universities to conform with the more easily controllable group-teaching system is making progress.

Public schools are becoming more and more devoted to the materialist-atheist creed of communism. Communist youth organizations are strengthening their hold on institutions of learning; their leaders have voice and vote in faculty meetings.

It is difficult to describe in a few words how deeply the individual Christian in the DDR is affected by these actions. Indications are that this is the year of decision for churches in Communist Germany. Newspaper articles in Red publications openly say so.

Since the Geneva conference, the government of the DDR has acted with greater confidence. Anti-Communists hoped that the Red government was temporary. This hope has vanished, together with the hopes for German reunification in a foreseeable future.

Based on its newly found strength, the Red government demands that churches recognize the existing regime and integrate themselves in a Communist state of workmen and peasants. Dean Heinrich Grueber, who represents the Evangelical Church in eastern Germany, emphasized this need by referring to free elections as "nonsense" and asking the churches to give the government their "loyal recognition."

IT IS EXPECTED that the state will try to operate a basic transformation among East German churches. This can be achieved in several ways. One would be to deprive them of their financial support—such as church taxes—and to offer pastors salaries paid by the government. This was the method applied by the Czechoslovak government.

The other way would be to dissolve the national church. Over 90 per cent of the population in East Germany still belongs to the church (80 per cent of them to the Evangelical Church). Attempts may be made to force the church into a ghetto. Pressure could be brought to bear on the people to leave the church while it is being deprived of its economic resources and organizational strength.

But at present the churches have remained intact. They are led by courageous and loyal Christians. It will not be easy for the government to win the battle. The people, especially industrial labor, stand by their churches. This was proved by the continued opposition to the Communist youth dedication rites, which was not confined only to the churches but spread to a majority of the population despite the fact that in many instances nonattendance meant hardship for parents and children.

The church, however, has no illusions as to the difficult years that lie ahead. It will remember the word contained in the Revelation of St. John on which Bishop Dibelius preached recently in East Berlin: "This is the patience and the faith of the saints." (13:10.) —BERLIN CORRESPONDENT

Synod Exceeds Apportioned Benevolence Quotas

By CHARLES F. STECK, JR.

TAMPA—The Florida Synod exceeded its apportionment for ULCA and synodical expenses as well as that for Lutheran World Action in 1955. At year's end 107 per cent of the apportioned benevolence and 109 per cent of the LWA budget had been met. Twenty out of 28 congregations paid their apportionments in full or oversubscribed them.

Indications were that at the closing of the synod treasurer's book, practically every congregation of the synod will have met its apportionment in full. As of Dec. 31, $57,000 had been received to meet an apportioned budget for all purposes of $52,512.

In five years some 3,000 members have been added to the rolls of the Florida Synod through the organization of 14 congregations. Five missions were organized in 1955. The latest was St. Paul's of Sarasota.

Organized Nov. 20, it had a baptized membership of 172, the second largest in the history of the synod. The offering reported for the organization service was in excess of $3,000. Pastor Luther N. Schaeffer was the mission developer.

Other missions organized during the year were St. Matthew's, Jacksonville; Christ, St. Petersburg; Christ, Fort Lauderdale; and St. John's, Lake Park-Riviera Beach.

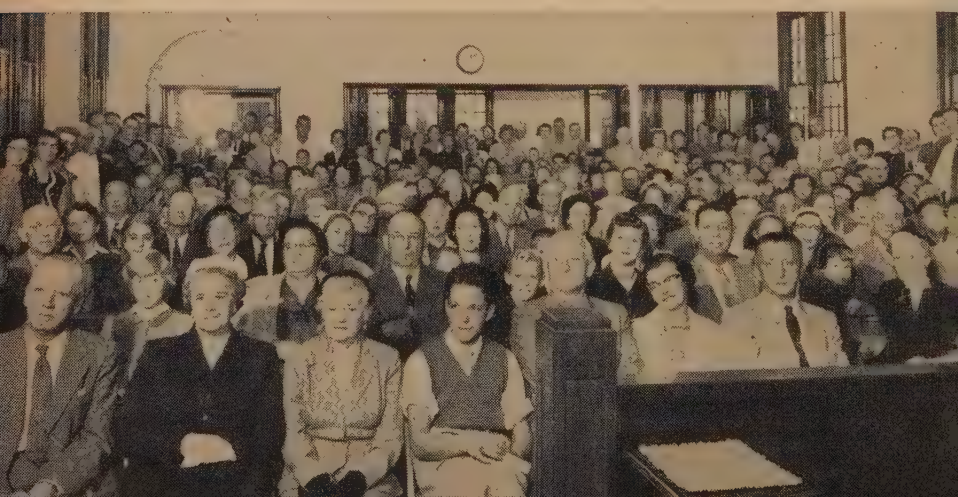
Mission fields now under development are Tallahassee, Pensacola, and Melbourne. Sebring was to be entered Feb. 1, and Tampa (North Gate) shortly after.

On Feb. 13-14 Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., will deliver the Knubel-Miller lectures in St. John's Church, Jacksonville.

With almost all pastors of the synod in attendance, a missioner training school was held in Grace Church, Lakeland, Jan. 18. Under the chairmanship of Dr. Paul M. Kinports, Clearwater, member of the ULCA Board of Social Missions and chairman of the synod's committee on social missions and evangelism, the mission was well begun.

Representing the ULCA evangelism mission were Pastors E. Dale Click, who spoke on "The Mission Week" and on "The Ongoing Program in the Congregation," and Pastor George R. Whittecar, whose topic was "The Mission Service." Dr. J. A. Beisler,

St. Paul's, Florida's youngest mission. Pastor Schaeffer and Synod Pres. Yount are at right



Jr., regional director, was also heard.

A discussion, with Pastors Click and Whittecar as panelists, dealt with "how and what" the missioner should preach. The synod was represented by President Royall A. Yount, Dr. Paul M. Kinports, Dr. William C. Schaeffer, Jr., and Pastors Francis I. Fesperman and Ben D. Varner.

IOWA

Offerings Rise as Sector Program Gains Ground

By ALFRED J. BEIL

DES MOINES—The stewardship sector program, in which 16 Iowa Synod congregations pioneered in 1954, gained further ground in 1955.

Synod Treasurer John Berger received 125 per cent paid on benevolence from St. Mark's, Dubuque, for the second year. Half of the synod's 36 congregations are meeting benevolence quotas from 100 to 110 per cent. It is expected that only three will not be able to reach the 100 per cent goal.

Three synodical board members have been authorized to send benevolence money up to 120 per cent, if available, to the United Lutheran Church for the year 1955. The synod continues to be grateful to the Laymen's Movement for the introduction of the sector stewardship program by Chester Myrom in 1954.

Half of the congregations have reported encouraging results from the use of the sector program for the second year. Eight area regional meetings were held last September for congregational stewardship committee leaders, and area leaders, assisted by pastors and stewardship committee chairmen, assumed responsibility for the second year.

St. James', Bettendorf, is an example of a new congregation which obtained outstanding results. The mission was organized in 1954. The Rev. Lawrence E. Nelson and his stewardship committee reported in November that pledges for 1956 amount to $18,500. This represents an average weekly pledge per family of $5.96, an average yearly of $310.

IMMANUEL CHURCH, Camanche, Iowa, was organized with 108 charter members on Dec. 4. Dr. George Arbaugh, dean of Augustana College, Rock Island, Ill., served as part-time mission developer. He conducted his first service on May 30, and has continued to receive an encouraging response from Lutherans and unchurched in the community. The congregation has a strong Sunday school, and some of the auxiliaries are already doing effective work in training church leaders.

This is the second mission organized by Dr. Arbaugh. The first which he organized in 1953 was Faith Church in Eldridge. The 230 charter members made it one of the largest missions in the ULCA.

Hope Church is a mission in Cedar Rapids. Developer Robert Harter announced that the congregation will be organized on Palm Sunday or before. Pastor Harter formerly served Trinity Church, Tipton. The mission was started on July 1.

THE SYNODICAL BOARD has initiated a program of closer co-operation between congregations and synod. The president's committee was asked to prepare ten recommendations to be sent to the congregations Jan. 1 to be approved at their annual meetings. The recommendations outlined the synod's plans concerning the ULC evangelism program; the "Second Century of Progress"; 1956 benevolence quotas; home missions; synodical conventions; the *Iowa Synod Lutheran;* recognition of lay leadership; and church vocations.

The synod is seeking more young men for the ministry. Six seminary students from Iowa are graduating this year. Since more pastors are urgently needed, the synod recommended that congregations encourage young people to attend church vocation camps and rallies presenting the opportunities for full-time service in the church.

ULC Mission Week Experience Evokes Enthusiastic Comment

By LLOYD M. KELLER

BALTIMORE—Twelve Maryland Synod pastors returned from the evangelism mission held last year in Allentown, Pa., with enthusiastic accounts of their experiences.

Summing up the reactions of the evangelism team, Pastor Raymond M. Miller said: "We returned from the mission profoundly influenced in our own faith and attitude to the work of the kingdom. We preached as we never preached before. Each of us discovered that the ULC program is no fantasy . . . it works."

The Rev. Roger M. Singer was commissioned as missionary to Hong Kong Dec. 4 in Luther Memorial Church by Dr. Paul A. Anspach, secretary for Hong Kong and Malaya. The Singers sailed for their new field of labor Jan. 27. The Rev. Rodney S. Wasser was installed as pastor of Luther Memorial Church Feb. 1.

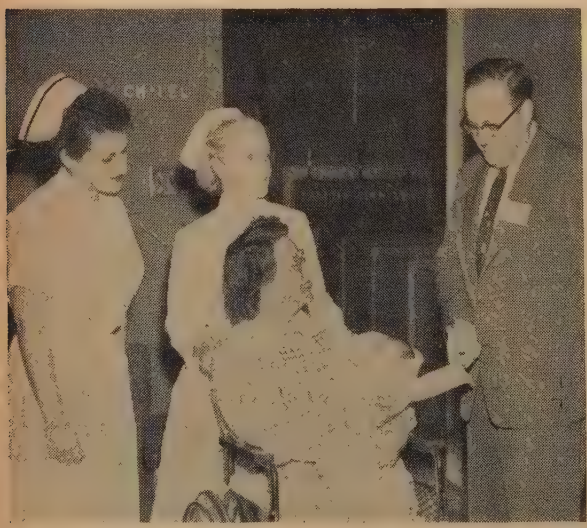
Our Saviour Church, the Rev. William A. Summer pastor, dedicated the newly acquired parsonage in November.

THE MARYLAND SYNOD LUTHER LEAGUE observed its 35th anniversary at Trinity Church, West Baltimore, Jan. 15. Former Synod League President Roland W. Renkel acted as toastmaster. Special recognition was accorded Dr. Henry Manken who helped in the founding of the Luther League in Maryland.

The Rev. C. E. Koehnlein was installed as pastor of St. Stephen's Church Jan. 29 by Synod President J. Frank Fife. Dr. R. Ralph Tabor and Dr. John L. Deaton assisted . . . St. Paul's, Hugo Schroeder pastor, broke ground for a new church in Rockdale Jan. 22 . . . Pastor Wallace E. Fisher will be Maryland Synod Lenten retreat speaker at Frederick, Md., Feb. 7. Dr. B. Clinton Ritz will preach at the celebration.

The new Maryland Synod House on York Road is expected to be ready for use Apr. 1.

CELEBRATION of the 70th anniversary of Grace Church, Baltimore, rounded out the 25th year of Dr. Paul A. Weidley's pastorate in the congregation. Dr. Weidley will leave Baltimore Feb. 15 to develop a mission in Tampa, Fla., for the Board of American Missions, and the congregation expressed its gratitude for his spiritual leadership over a quarter of a century as it observed the anniversary.



IT WAS A SON for Mrs. Quentin P. Garman—and a $3,000 check for chapel and furnishings of Lutheran-managed Donald N. Sharp Hospital in San Diego, Calif. Superintendent Frank MacDougall accepted the last payment of original $4,000 pledge from the wife of the pastor of San Diego's Christ Church, as Director of Nurses Barbara Wieman and Deaconess Helen Reck helped mother and infant prepare for return home.

NEW JERSEY

Synod Surpasses Goal In Apportionment Giving

By RALPH I. SHOCKEY

TRENTON—Over 35,000 members of the New Jersey Synod are sharing in the 108 per cent ULC apportionment victory for 1955. Additional financial achievements include the two-year Tri-Objective Appeal (for Camp Beisler, mission expansion, and synod president's residence) which surpassed the $150,000 goal.

Lutheran World Action had a substantial gain over previous records. Synod Treasurer H. Torrey Walker announced considerable increase in giving over previous years, since budgets and per capita quotas had been increased in 1955.

SEVEN Lutheran pastors in the Camden area will exchange pulpits for the midweek Lenten services. The plan will place emphasis on the evangelism mission of each pastor and congregation.

Co-operating pastors include Earl Feight, Berlin; Harold Berg, Burlington; William Laird, Haddon Heights; Walter Wrede, Magnolia; J. Brooks Moore, Moorestown; C. Donald Heft, Oaklyn; and Floyd P. Milleman, Riverside.

MODERN photographic methods supplemented the cornerstone-laying ceremony at Trinity Church, Brant Beach. A polaroid picture of the service was taken and placed in the box with other mementos of the church. Pastor William G. Luger conducted the service.

A festival of light was held by three Lutheran churches in Trenton, Jan. 6, in observance of Epiphany. "It will be a meaningful portion of our Christmas celebration which, all too often, is so quickly over," stated Pastor Ernest Hoh, Jr., host at Christ Church where the service was held. Trinity, Saviour, and Christ united in a midweek Advent service.

PRE-LENTEN retreats for synodical congregations are scheduled as follows: Central Conference: St. Bartholomew's Church, Trenton, Feb. 8; Northern Conference: Zion Church, Saddle River, Feb. 13; Southern Conference: St. John's Church, Williamstown, Feb. 13.

The ULC Evangelism Mission will reach the 139 congregations of the synod this fall. First area meeting will be in Atlantic City, Sept. 16. Other regional meetings are scheduled for Jersey City, Sept. 30; Camden, Nov. 11, and New Brunswick, Nov. 25. Each mission will be conducted for one week with a guest missioner preaching.

Dr. Edmund A. Steimle was guest speaker for the Week of Prayer services held in Palmyra churches.

The Rev. Alford R. Naus, Trenton, was honored by the South Jersey Religious Radio Committee, Camden, for his pioneering service in religious broadcasting at a special program over WKDN, Camden, Dec. 31. He received a gold microphone mounted on an amber base.

OHIO

Youngstown Lutherans Provide Program for Elderly Persons

By E. RUDOLPH WALBORN

COLUMBUS—A "senior citizen" program for older people has been developed in Youngstown under the sponsorship of the Lutheran Service Society of Northeastern Ohio. The program was begun some years ago by Mrs. Emma Anderson of Bethel Church who sent letters to shut-ins. She continues as editor of a monthly newssheet, *The Friendly Visitor.*

When Pastor Chester L. Holmquist became director of the Service Society he saw the possibilities for a pioneering program for the aged and developed it to include not only visitation of shut-ins by members of Lutheran congregations but also a day center open to all aged persons interested in craft work and social activities.

The center is open three days a week and has such projects as a crafts club, chorus

Ministerium Apportionment Receipts Up Four Per Cent

PHILADELPHIA—Apportionment quotas received by the Ministerium of Pennsylvania in 1955 put it $50,000 ahead of the previous year, but the overall percentage gain was smaller—4 per cent as against 10 per cent in 1954.

Treasurer Walter R. Hagey announced total receipts of $2,241,913 in 1955 ($2,037,157 in 1954). Apportionment totals were $1,293,133 in 1955—78.5 per cent of the goal—as compared with $1,243,228 the previous year when 79.3 per cent of the goal was reached. Lutheran World Action receipts were $233,771—92.8 per cent of the $251,407 quota. Apportionment receipts for the Philadelphia Conference were $378,690, 4.9 per cent gain over the $372,185 netted in 1954.

Greatest percentage increase (11.3 per cent) was attained by the German Conference, trailed with 7.6 per cent by Norristown, and 6.7 per cent by Reading. Allentown paid 4.7 per cent, Wilkes-Barre 1.1 per cent more, while Pottsville fell back 1.4 per cent.

Dramatic figure in the treasurer's report was the $71,785 received during the year for flood relief, indicating how congregations responded where the need was great. Muhlenberg College appeal gained $328,425. This was less than the $405,154 received in 1954, but assured the college of a total of $735,000 so far. Final goal is $1,500,000.

Ministerium officials said the lower percentage gain in 1955 reflected a complex situation in which many projects competed for the attention of congregations. Synodical projects such as the flood relief fund and the Muhlenberg appeal were added to conference projects such as extension of institutional care to the aged. Congregational expenses increased 14 per cent in 1954 and are believed to have grown further last year.

There was confidence that the sector project, coupled with the ULC evangelism campaign, will start bearing fruit this year. Stewardship Secretary Samuel E. Kidd said the sector project applied in the lower tier conferences last year will be used in the upper tier this year and is sure to bring results.

OHIO . . .

and instrumental group. Birthday parties are held for guests of the day center and aging members of congregations whose birthdays fall in that month. Educational trips have been arranged and monthly special festivals are held in various churches.

In September a weekly Bible study period began under the leadership of Mrs. Raymond Kulow, Hubbard.

In 1953 the program was underwritten as a trial project by the American Lutheran Church, the ULC Board of Social Missions, and the Synod of Ohio.

Christ Church, Carey, is planning to build a new church for 1958, its centennial year. Twenty-two persons with membership of 50 years were honored at its 97th anniversary.

Members of Grace Church, Dover, sent Pastor Carl Driscoll and his family to Florida for two weeks as a Christmas present.

The chaplaincy department of the Lutheran Welfare Service of Northwestern Ohio held a physician-pastor workshop under the direction of Chaplain Supervisor Paul H. Weihl. Forty-eight pastors registered at Maumee Valley Hospital and heard a pathologist, internist, surgeon, patient, nurse, parish pastor, hospital administrator, and chaplain speak. Opportunity was given to witness surgery and autopsy.

St. Luke's, Youngstown, Robert A. Boettger pastor, has $70,000 available for a new heating system and parking area. The church kitchen has been remodeled.

The late Mr. Lewis L. Wearstler of St. Jacob's Church, of the Stark County parish, left $2,200 to the Synod of Ohio.

Road Accident Takes Life Of Pastor Sheffer, Ferndale

By HENRY W. SNYDER, JR.

ALLENTOWN—Pastor Paul H. Sheffer of Ferndale became a victim of his pastoral duty on Jan. 9. The 50-year-old minister, pastor of St. Luke's and Upper Tinicum of the Ferndale parish, was leaving his home to call on a parishioner injured in a car accident. Roads had been made extremely slippery by ice that morning and driving was hazardous.

Pastor Sheffer's car had to descend a steep driveway leading into heavily traveled Route 611. Investigation showed that the clergyman tried to halt the car before reaching the highway, but it continued to slide and stopped in the middle of the road at the moment an Easton-bound bus approached. The bus driver was unable to stop and hit Pastor Sheffer's car broadside. He was killed instantly.

"BURNING OF THE GREENS" is being revived as a traditional ceremony in many towns of the Lehigh Valley area. A town gathering is held the twelfth night after Christmas. Pastor Charles Naugle led devotions for the Macungie ceremony. Pastor Harvey Snyder described twelfth-night traditions at Nazareth.

The next program in the Muhlenberg College concert series will be a presentation of the Columbia University Chapel Choir, Mar. 4, under the direction of Searle Wright.

Missionary Frances Sterner was speaker at the youth meeting at St. Michael's Church, Allentown, Jan. 8. She is a member of Salem Church, Bethlehem, and a graduate of Lankenau Hospital, Philadelphia. Much of her missionary work has been done as a nurse in French Cameroon, Africa.

PENNSYLVANIA

Luther Leaguers of the Allentown Conference held a missionary rally Jan. 15 in Salem Church, Bethlehem. Speaker was Miss Missoura Lausch of the Lutheran Children's Bureau of the Ministerium Board of Inner Missions. Miss Shirley Shook, Friedensville, arranged the rally.

Allegheny Area Prepares For Evangelism Mission

By ROBERT G. SANDER

ALTOONA—Preparations have begun for the 1957 Evangelism Mission in the Allegheny Conference area soon to be divided into two conferences by action of the Central Pennsylvania Synod.

The Rev. Victor A. Carlson, pastor of Christ Second Church, Altoona, has been named general chairman in what will be the East Allegheny Conference. The Rev. Park L. Wagenbach, pastor of Christ Church, Westmont, Johnstown, has been named chairman of the future West Allegheny Conference.

Nine committees will be needed for the mission in both conferences. Dates for the mission are East Allegheny: May 12, 1957; West Allegheny: Sept. 29, 1957.

LECTERN EDITION of Revised Standard version of Bible was presented by Harvey Olsen, president of Lutheran young adult group Chi Rho, to co-pastors Alton M. Motter (left) and J. B. Weaver at Messiah Church, Denver, Colo.

PA.: ALTOONA . . .

William K. Good, layman in First Church, Johnstown, has been elected to his sixth term as president of the board of directors of Camp Sequanota, Jennerstown. The Rev. Mervyn J. Ross, retired pastor now living in Friedens, was re-elected vice president. The Rev. Richard L. Tome of Bedford was elected secretary, E. M. Shaulis of Holsopple was re-elected treasurer. The Rev. George E. Bowersox, Jr. assumes his duties as the camp's first full-time director Feb. 1.

Clothing collected for Lutheran World Relief by churches in Bedford, Cambria, and Somerset counties amounted to 4,850 pounds. Johnstown trucker W. C. McQuaide, member of Mount Calvary Church, shipped the clothing to the Phillipsburg, N. J., processing center free of charge.

After four years of effort Christ Second Church, Altoona, held a mortgage-burning service to mark completion of a large financial program. In 1951 the congregation embarked on a $65,000 renovation program which was expanded as the work proceeded to a $126,000 project. A $94,000 debt had to be erased through gifts in four years. On Christmas Day the goal was reached.

The three congregations of the Davidsville charge held a preaching mission Jan. 9-13. Mission speaker was the Rev. Charles D. Moser, pastor of St. John's Church, Merrick, Long Island. The Rev. Charles P. Gartner is pastor.

PLEDGES were solicited by 300 men of First Church, Johnstown, to insure coverage of the 1956 budget of $125,000.

Pastor Hartman Installed As Home Mission Director

By WILLIAM C. ROEGER

NORRISTOWN—The former pastor of one of the conference's mission congregations, the Rev. Orval C. Hartman, was installed as director of home missions of the Ministerium of Pennsylvania in his former church, St. John's, Hatboro, on Jan. 6. He had informally assumed the new position Nov. 1.

Board President Robert Neumeyer delivered the charge, Home Mission Superintendent Roy L. Winters was liturgist, and Synod President Charles M. Cooper installed the director of missions.

Pastor Hartman's first assignment was to develop a second mission in the fast-growing community of Levittown. The second assignment takes him to Bethlehem.

COMPLETION of 55 years of teaching in the Sunday school was marked at Our Saviour Church, Coatesville, as Mrs. M. DeMerritt Smith retired from the church school staff (*see cut*). She had been awarded the *Fifty-Year Medal* by the Pennsylvania State Sabbath School Association five years ago. She taught for 12 years at Bethlehem Church, Philadelphia. Though now nearly 78, she regularly visits all of the shut-in of the congregation.

St. Paul's Church, Red Hill, which last year completed nearly $35,000 worth of renovations, burned mortgage notes and is planning construction of an educational recreational building.

HONORS FOR CHURCH SCHOOL TEACHER: Mrs. M. DeMerritt Smith of Our Saviour, Coatesville, Pa., with Pastor Robert S. Nagle, her son Charles, and Supt. W. C. Trunk.

Thiel College to Receive U.S. Steel Foundation Grant

By LUTHER E. FACKLER

PITTSBURGH—Thiel College was chosen as one of the recipients of a United States Steel Foundation grant for aiding non-tax-supported liberal arts colleges in strengthening their library resources and services. One factor in the selection by the committee was the percentage of available institutional funds allotted by the respective colleges to their own libraries in recent years.

Early in February the Lutheran Welfare Council of Pennsylvania will hold its annual meeting in the new industrial building of the Lutheran Service Society. Speaker will be George Leader, governor of Pennsylvania. Many organizations and societies of the church have planned to hold meetings in the new building and become better acquainted with this phase of social work.

The Rev. Karl Kniseley, pastor of First Church, Glendale, Calif., was guest speaker for the North Pittsburgh Week of Prayer Services.

THE AUDIO-VISUAL LIBRARY of the synod, established in 1951, now includes nearly 800 titles available to the churches of the synod at a nominal service charge. Four centrally located "branch depositories" have been set up to supplement the work of the synodical depository.

The history of the Pittsburgh Synod was first written in 1925 by Dr. Ellis Burgess, former president of the synod. Dr. Roy Johnson, professor of history, and Ernest G. Heissenbuttel, professor of English at Thiel College, are presently preparing a new edition of the synod's history.

Lutherans Buy Synagogue

By JEAN NEUSER

POTTSVILLE—Trinity Lutheran Church of this city has arranged to purchase the Oheb Zedeck Synagogue for $35,000. The synagogue, located next to Trinity Church, will be used for an expansion of the Sunday school and will provide facilities for meetings of various church groups.

Occupancy of the synagogue by the Lutherans will depend upon the completion of the new Jewish Center, for which ground is to be broken this spring. The synagogue, a 1912 stone building, offers a spacious meeting room, kitchen and office facilities on the entrance floor and a worship center on the upper floor.

The Rev. Maynard C. Hallock is pastor of Trinity.

THE EVANGELISM MISSION came to the Pottsville Conference Jan. 22-26. Fifty-two of the 63 congregations in the conference had completed plans for guest missioners and special services early in January. Some congregations which are at present without pastors joined with other congregations in the mission plans, rather than hold separate sessions.

Current membership of the conference is 29,357. Visitation teams were organized and committees set up to cover all phases of the mission. Area committee chairman was the Rev. Walter H. Guigley, pastor of St. John's Church, Ringtown.

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SOUTH CAROLINA

Promising Start Made By Greenville Mission

By WYNNE C. BOLIEK

COLUMBIA—Development of a new mission congregation at Greenville got off to a good start. The Rev. J. Marion Rhoden came to the field Dec. 1, and before the end of the month had gathered 51 persons desiring to become charter members. It is hoped that a meeting place for worship can be secured shortly. Pastor Rhoden's survey of this fast-growing residential area has not yet been completed.

SPECIAL PROJECT of the Brotherhood of Good Shepherd Church, Columbia, was being sponsor for a refugee family. Mr. and Mrs. Albert Mueller and their three-year-old son are from Bessarabia, Romania. They resettled in Germany during the war. Sponsors provided a home for the family and a job for Mr. Mueller. The Rev. Harold Park is pastor of the sponsoring church.

The state convention of the synodical Brotherhood at Newberry College on Feb. 1 has as its banquet speaker Lieutenant Governor Ernest F. Hollings, Charleston, member of St. John's Church and of the Brotherhood.

Transfiguration Church, a thriving new mission at Cayce (near Columbia), was recipient of a $1,350 check from Ebenezer Church, Columbia. The presentation was made by H. O. Fellers, chairman of Ebenezer's finance committee, and received by J. H. Kinard, vice chairman of the council of Transfiguration Church.

St. Michael's Church, mission congregation of Greenville, sold the parsonage and purchased property adjoining the church lot. The basement of the new property has been renovated to accommodate additional Sunday school classes. The Rev. J. Milton Frick is pastor of this growing congregation.

Trinity Church, Greenville, Dr. Wynne C. Boliek pastor, has purchased additional property to provide room for future expansion. Trinity's day school, kindergarten and first and second grades have an enrollment of 250 with a staff of 14.

Faith Church, Batesburg, the Rev. Earl H. Loadholdt pastor, has completed a renovation program. Ascension Church, Columbia, the Rev. Herman Cauble pastor, will renovate and enlarge the church. The project is expected to cost $85,000.

The Lutheran Service Center, Columbia, serving mainly the men stationed at Fort Jackson, has a new hostess in the person of Miss Joan Thomas. A group of junior hostesses has been trained to assist her.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Dr. Martin J. Heinecken, professor of systematic theology at Philadelphia Seminary, will be featured on the 250-station ABC radio network on Wednesday, Feb. 8, at 8:35 P.M. (E.S.T.) Dr. Heinecken will discuss "Your Marriage and Family" as part of ABC's "New Sounds" program.

WISCONSIN

Background of Heresy Trials Provided to Synod Delegates

By CHARLES A. PULS

MADISON—Big event in the Synod of the Northwest is the special convention which will take action in connection with the heresy trials of three pastors, and with regard to Gethsemane Church, Milwaukee, which has voted to "stay with its pastor."

In preparation for the special meeting to be held Jan. 26 in Holy Trinity Church, Minneapolis, President Paul Bishop mailed to all pastors and delegates a statement outlining the procedures followed by the synod in dealing with the three cases.

President Bishop noted that two years before official notice was given to him, numerous reports of doctrinal presentations by Pastors George P. Crist, Jr., John Gerberding and Victor K. Wrigley had come to Milwaukee pastors charging that "these

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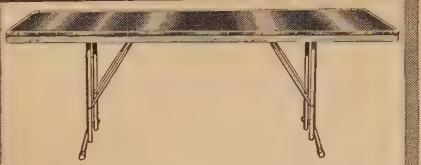

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WISCONSIN . . .

men are not Lutheran," and that "they should be investigated." Persistent rumors, combined with a written appeal from a member of one of the churches, were put together, and the president decided that official note should be taken.

On Feb. 10, 1955, the president of synod, along with Wisconsin Conference President Amos G. Streich, conferred with each of the three men. The conversations disclosed evidence of doctrinal deviation. To settle the matter, the men were asked to meet with the synod's examining committee.

The examining committee conferred with the three pastors on March 4, 1955, and examined a "Statement of a Point of View in Relation to Certain Deviations," bearing the signatures of the three men. After the interview, the examining committee recommended that the president appoint an investigating committee, as provided by the constitution.

On April 4, 1955, "the president called on each of the men to bring the report of

Page Mr. Ripley!

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1717—Two Hundred Thirty-nine Years—1956

he examining committee which recommended further investigation. The president uggested that it was his opinion that the eport of the examining committee exhibits he probable trend which might be expected o arise out of further investigation. He uggested that the men confer with members of our seminary faculty or with any f our pastors in whose judgment they have onfidence, so that differences might be resolved. Pastors Crist and Gerberding sked for the investigation. Pastor Wrigley . . later indicated that he did not desire preferential treatment."

The investigating committee, composed f four pastors, met with each pastor often nough to give him ample opportunity to xpress views and correct them, if desired. Members of the congregations, whose pastors were under investigation, were not interviewed—a position suggested by President Paul Bishop to avoid divisions in the congregations. The committee voted unanimously on each case that "an offense is hown, demanding further procedure than rivate censure and admonition by the president." Pastors Crist and Gerberding appeared before the investigating committee. Pastor Wrigley, "on orders" from his congregation remained absent, but a layman f his church appeared at one meeting.

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WISCONSIN . . .

The case of Pastor Crist ended with recommendation by the trial committe consisting of seven pastors, that the pres dent suspend the young pastor. Pastor Cris now engaged in postgraduate study at th University of Iowa, has appealed his ca to the synod.

The case of Pastor Gerberding ended wi an acquittal, though 35 Milwaukee are pastors have sought a retrial. Pastor Ge berding has resigned his parish and is e gaged in newspaper work.

The case of Pastor Wrigley ended with recommendation for suspension, which th president ordered into effect. Gethsema Church, by a large majority, sustained i pastor, and took steps to make possible r payment of a loan from the Board of Amer can Missions to the parish. However, expressed the desire to remain part of th synod, and sought a ruling by the executi committee of the ULC. The congregatio has continued to hold services which Past Wrigley conducts.

Excerpts from the transcripts of the thr trials have been mailed to all pastors a delegates. The transcripts (the Crist tra script is a volume of 357 pages) will available to pastors at the synod who mig find time to read them in detail.

Pastors and delegates received also three-page letter from the Council of Ge semane Church listing 23 questions th deem worthy of study prior to voting. T final question was, "Do you think our Lo Jesus Christ would condone the syno actions and methods in this investigati and trial?"

While Gethsemane Church voted ov whelmingly to stand by its pastor as agai the synod, there has been a report tha number of members of that parish ha signed a petition to remain loyal to synod. The latter could be the turning po in deciding who shall have the right to the church property now used by the s pended Pastor Wrigley.

A synodical official stated that it likely that the synod would be asked to

ide whether newspaper reporters would be ermitted to attend the sessions. Reporters ere barred from the sessions of the investigating or trial committees.

—CHANGES OF PASTORATE—

Central Pennsylvania

Bowersox, George E., Jr. From Salisbury parish. To director of Camp Sequanota, Jennerstown.

Donat, Joseph K. From Shanksville parish, Somerset Co. To Bellwood parish, Blair Co.

Greiman, Ralph A., Jr. From Evangelical Lutheran Church, Frederick, Md., assistant pastor. To Dillsburg parish.

Gresh, Ralph R. From St. James' Church, Gettysburg. To Zion Church, Leacock.

Helldorfer, Louis K. From First Church, Johnstown, assistant pastor. To St. Andrew's Church, Muncy.

Messner, Charles S. From Lower Frankford parish. Retirement.

Richwine, Harry T. From Annville parish. To Salem Church, Lebanon.

Souders, Charles A. From Dushore parish. To Berwick parish.

Central States

Angersbach, Arthur. From Christ Church, Eureka, Kan. To St. Paul's Church, Grand Island, Neb.

Goldenstein, Carl. From Trinity Church, Columbus, Neb. To Trinity Church, Papillion, Neb.

Klickman, August H. From St. Mark's Church, Louisville, Ky. To St. Paul's Church, Linn, Kan.

Samuelson, David. From Mt. Carmel Church, Minneapolis, Minn., assistant pastor. To St. Mark's Church, Waterville, Kan.

Velchert, Hugo. From St. Paul's Church, Hooper, Neb. To St. Matthew's Church, Omaha, Neb.

Illinois

Olson, Donald J. To St. James' Church, Vandalia.

Maryland

Shaheen, Raymond. From Messiah Church, So. Williamsport, Pa. To St. Luke's

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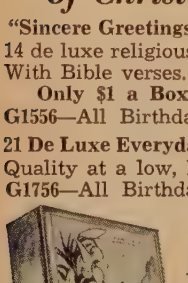

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DECEASED

MRS. ELIZABETH P. HANSON, wife of Dr. Henry W. A. Hanson, president emeritus of Gettysburg College, died Jan. 3 in a Washington, D. C., hospital. She was 73 years old.

Born in Salem, Va., the former Elizabeth Painter was a graduate of Roanoke College of which her father was a professor. She was known as the "campus mother" of Gettysburg College where she lived with her husband for 29 years.

A funeral service was conducted at Messiah Church, Harrisburg, Jan. 4 by Pastor William V. Davies. Burial was at East Harrisburg cemetery.

In addition to her husband, Mrs. Hanson is survived by three sons, Henry W. A. Hanson, Jr., and Robert D. Hanson, Harrisburg attorneys, and the Rev. T. Painter Hanson of Belleville, N. J.; a brother, Dr. T. S. Painter, Austin, Texas; and three sisters, Mrs. A. H. Throckmorton of Cleveland, Mrs. Harold C. George of Pittsburgh, and Mrs. James G. Randall of Urbana, Ill.

DR. GLEN ELIAS HICKMAN, 63, professor at Midland College for 28 years, died Dec. 28, while visiting his son in Oakland, California.

Dr. Hickman served as superintendent of Thurston Schools, instructor at Wayne State Normal College, principal of Tekamah High School, and instructor at Omaha South High School, before going to Midland in 1927.

He was council member of Salem Church, Fremont, Neb., and served as president of the state Brotherhood.

Dr. Hickman leaves his wife, the former Lillian Willert; a son, Ralph of Oakland, Calif.; and two daughters, Mrs. Robert Wiegman of Portland, Ore., and Mrs. Douglas Adams of Eugene, Ore.

The funeral was in Salem Church, Fremont, Jan. 2, conducted by Pastor Frederick D. Boldt, assisted by Dr. Paul W. Dieckman, president of Midland College; the Rev. A. C. Baughman, and Dr. A. H. Pinkall.

MRS. MARGARET LOUISE PFEIL, nee Grebien, wife of Pastor B. Walter Pfeil of Immanuel Church, Hudson, N. Y., died at age 65 on Dec. 14. She was born in Luebeck, Germany.

Surviving her in addition to her husband are a son, Bernard H. Pfeil, Albany, N. Y.; two daughters, Mrs. Marie Dietl, Fort Mitchell, Ky., and Mrs. Margaret L. Manrodt, wife of Pastor John S. Manrodt of Orkney Springs, Va.; and several brothers, sisters and grandchildren.

The funeral service was conducted by Pastors John Manrodt and Adam Schreiber of First Church, Poughkeepsie, N. Y., on Dec. 19. Burial was at Hudson Cemetery.

THE REV. PAUL H. SHEFFER, pastor of the Ferndale, Pa., parish, lost his life in an automobile accident Jan. 9. He was 51 years old.

Pastor Sheffer, a native of Hanover, Pa., graduated from Gettysburg College and Seminary and was ordained by the West Pennsylvania Synod in 1932. He was assistant pastor of Messiah Church, Philadelphia, pastor of St. Matthew's, Woodlyn, and the Schaefferstown parish, all in Pennsylvania, before assuming the pastorate of the two-congregation Ferndale parish in 1951. He held office as vice president and president of the Harrisburg district of the Central Pennsylvania Synod's East Pennsylvania Conference.

Among Pastor Sheffer's survivors are his wife, the former Helen K. Stallsmith; his son, Gilson C.; and his daughter, Paula F. Sheffer; also a brother, Stanley K., and his stepmother, Mrs. Catherine Sheffer, York.

The funeral service was held Jan. 12 at St. Luke's Church, Ferndale, by Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, with the assistance of Pastors Ralph R. Hartzell and Victor Steinberg. Burial was at Gettysburg, Pa.

IN CONCLUSION . . . . . .

IN AN ELECTION YEAR, Christian people have a special reason to do some thinking about their relation to good government. If religion permeates all of life, it ought to have some effect on our thought and action in the field of politics.

Recently there have been two plaintive comments from political leaders about the support—or lack of it—that efforts toward honest government seem to get from Christian people. Pointing out that church members are little different from others in seeking political favors and compromising their moral principles, the Governor of Tennessee pleaded with Christians who say they want good government to "stand up and fight and help." In an Arkansas city the mayor called local clergymen into his office, begged that "righteous citizens assume their responsibility for good government."

IT'S EASY TO SEE HOW a political leader might feel pretty lonesome in battling for the right. Administrative offices—from those in Washington or Ottawa right down to those in the tiniest town hall—are often surrounded by lobbyists, hangers-on, job-seekers, and those who want special privilege. Their influence is a constant factor in making government worse. Too often church members seem to shun these political headquarters as if they were dens of iniquity. The result is an absence of the needed pressure to make government better.

Our traditional separation of church and state may lead some church folk to steer clear of the political scene. They may feel that whenever the church gets mixed up in a political battle, it comes out the loser. Our own church body has been particularly careful to maintain a hands-off policy. It has been considered un-Lutheran to get into political action.

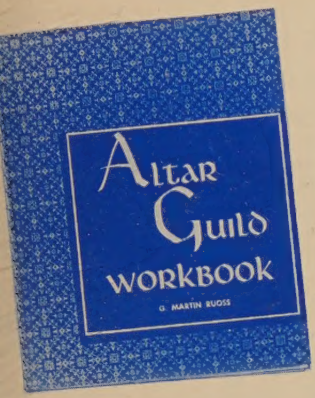
The make-up of government in some areas reflects this apathy. Organized groups have allowed gangsters and racketeers to flourish, while the "good people" only viewed with alarm until finally prodded into action. Then they often have been compelled to wage a backs-to-the-wall fight against needlessly high odds.

It's obviously important that the church, as such, should not take sides in partisan politics. It's equally obvious that many major areas of the church's interest—education, welfare, world peace, international friendship—are so closely related to a political system that the church is compelled to take an interest in the people and parties that operate the system.

THE SOLUTION LIES in the personal interest of every Christian citizen, acting as an individual. It's his business to make his town, or his country, or his world all that it can and should be. The influence and power of Christian thought is desperately needed in the godless world of statecraft. It can be brought to bear only when honest and capable followers of Jesus have something to say in shaping and carrying out policy.

The prophets of the Old Testament weren't ashamed of their citizenship. They were deeply interested in national and international problems and weren't afraid to speak out openly. "A fire burns in my bones, I have to speak," said one. "If a lion roars, will not one cry?" asked another. They were men of God, yet their great concern was for the welfare of their nation. We can take a lesson from them today.

—ALBERT P. STAUDERMAN



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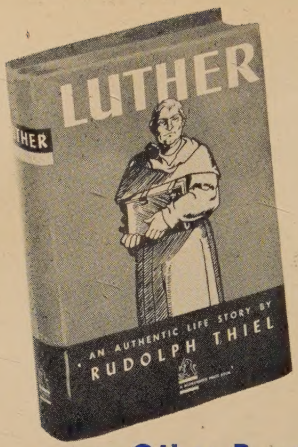

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